I Do Appoint *Thomas Parkhurst*, *Dorman Newman*, *Thomas Cockerill*, and *Thomas Simmons*, to Print this Book, Entituled, *The* POPES WARE-HOUSE, OF the MERCHANDISE of the WHORE of ROME.

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Publiſhed for Common Good.

By *TITUS OATES*, D.D.

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To the Right Honourable

ANTHONY EARL of SHAFTSBURY,

Baron Aſhly of *Wimbourne* St. *Gyles*; Lord *Cooper* of *Pawlet*; Lord Preſident of His Majeſties moſt Honourable Privy Council.

The Publiſhers affectionate good Friend, and ſingular good Lord.

My Lord,

THE greatneſs of Your Lordſhips favours conferred on me ſince the firſt of your Honours acquaintance with my poor ſelf, hath obliged me from time to time to conſider of ſome return; and upon due conſideration I find, that it is next to an impoſſibility for me to perform that to Your Lordſhip, to which the Laws of Duty and Reſpect oblige me; yet, My Lord, I thought it my Duty, (although my Returns will appear inconſiderable) not to omit any opportunity of making my juſt acknowledgments. All good men have highly reſented Your Lordſhips Favour to me in this Great Affair: And the whole Kingdom judgeth it ſelf engaged to Your Lordſhip for ſtanding by its Evidence and Cauſe; to the great Confuſion of the Romiſh Beaſt, *and thoſe that wonder after it: from all which I conclude, that it becomes me to make to your good Lordſhip ſome Expreſſion of my Gratitude: And although, My Lord, it be in me a great boldneſs to make this Addreſs to your good Lordſhip, yet for all that, ſince I have Your Lordſhips Counte-*

nance, I pray your Favour and your Patronage for this poor Piece: In the Publication of which, by many Reviews and Remarks, I have been at ſome pains; and now, My Lord, it is upon the Travel, Your Lordſhips Countenance may beget the Countenances of many more Perſons of Honour; ſo that I may not to all intents and purpoſes be diſcouraged in this War that I have vowed to make againſt the Whore and Dragon of Rome, *and all her Votaries, as long as I have a day to live; and will, to the utmoſt of my power, diſcover her Cheats and Villanies.*

My Lord, this Tract is a Catalogue of the Romiſh Lies and Cheats, many of which are, to mine own knowledge, maintained and practiſed to this day in the Romiſh Synagogue, to the great Diſhonour of God, and Contempt of Chriſtian Religion; great occaſion being given by ſuch inordinate practices, to the Enemies (both Jews *and* Turks*) of Jeſus Chriſt, to Blaſpheme our Holy Profeſſion; ſo that if Your Lordſhip ſhall perſevere in this good work of oppoſing this Deviliſh Intereſt of* Rome, *to its ruine, you may be an happy Inſtrument, under God, to preſerve this Kingdom from its Superſtition, Idolatry and Tyranny: And Your Lordſhip may remember what pains Your Honour hath taken, whilſt in place, to ſuppreſs it, and the growing Greatneſs of that* French *Tyrant; for the which, Your Lordſhip hath abundantly drank of the Cup of Afflictions, which you may aſſure your ſelf hath redounded highly to your Honour in this your Countrey: Therefore may it pleaſe Your Lordſhip to continue your Care and Zeal for the ſecuring of the Pro-*

teſtant

testant and English Interest, to the Honour of God, the Safety, Welfare and Advantage of our King and His Kingdoms, then Your Lordship may assure your self of a lasting Repute in this Life, and of Peace at your Death, and a joyful Resurrection to the World to come. As for Apostates and Traytors, though they flatter themselves; and for their own Applause, suffer Parasites and Hypocrites to do the like, yet they are the Objects of good mens Scorn and Contempt; and will certainly, without true Repentance, of which, God knows, there is but little hope, suffer the Vengeance of God upon them and their Posterities in this Life, and Eternal Vengeance in the next; and though Your Lordship hath not had one Popish Mass said for the preservation, either of your Body or your Soul, or both, yet it is not to be questioned, but that Your Lordship will grow as great in the Esteem of your Country, and in the Favour of your God; and greater than he, who for the Safety of his Person, hath had above One Hundred Thousand: And though Your Lordship, I believe, never bestowed one Farthing for a small quantity of Romish Reliques, I question not, but your Name and Fame will endure to the end of the World, when his, that gave 600 l. to Endow and Adorn an Altar with stores of such stuff, shall Perish: Yet this fowl Monster goeth for a Protestant; and I suppose, and verily believe, he is permitted so to do by a Dispensation from those Dogs, whom he hath suffered to devour the Childrens bread. My Lord, I crave Your Lordships Pardon for this my boldness, which I protest, is out of the sincerity of my heart to Your Lordship, and it is because I do earnestly

neſtly deſire your Honours welfare; and in order to this, I will not ceaſe my humble Addreſſes to Heaven in the behalf of Your Lordſhip and Family; and ſo concluding, I humbly take leave to ſubſcribe my ſelf,

My Lord,

Your Lordſhips very humble Servant,

TITUS OATES.

To all that profeſs the Proteſtant Religion within this Kingdom of England, *Grace, Mercy, and Peace.*

Dearly beloved brethren,

ALthough the Impieties of this Kingdom have cauſed many Judgments to fall upon it and its Inhabitants; yet there hath not been any one like unto that of the want of the knowledg of God, and his Word (or, if I may preſume to uſe the expreſſion of the Holy Ghoſt, *the removing of the Candleſtick*): For although rumours of Wars, Peſtilence, and Civil Commotions, be very unpleaſant to the ſenſe of Mankind; yet as they are puniſhments which only affect the body and its ſenſes, they are the effects many times of Gods Fatherly love to a Kingdom and people, and are ſo received and judged by good men. But when God dealeth with a people as he dealt with the ſeven Churches of *Aſia*, and depriveth a Kingdom and people of his Word and Ordinances, and delivers it up to ſtrange Diabolical deluders and deluſions, then nothing can be judged to be the cauſe of all this, but the fierce anger and wrath of God, and its effects and conſequents, to be eternal vengeance and ruin; and as the ſoul exceeds the body, and is much to be valued above it, and preferred before it, in reſpect of its worth and quality; ſo it is certain, and admits of no debate in any conſideration whatever, That thoſe Judgments which are ſpiritual, and the very Harbingers of an Eternal ruin, muſt needs ſurmount thoſe which are only corporal, and perhaps ſent in order to prevent this fiery wrath and indignation of the Moſt High God. Afflictions that are temporal, may well be compared to whips; but this Judgment of removing the Candleſtick, deſerveth to be compared to a fiery Scorpion.

Under this diſmal burthen did this one native Country for ſome Hundreds of years groan; for when God in his anger for its ſin, had removed the Candleſtick from it, what Plagues attended this dealing of Almighty God with our forefathers, I ſhall not need, my Brethren, to report to you; for I queſtion not your care and zeal, and therefore I humbly conceive that you do at your

your leisure consult and will enquire into those Memoirs left upon Record in order to your more ample satisfaction in this particular; and besides all this, the experience of those sober men who have and do still converse in those Countreys and Kingdoms where the true Gospel of our Lord Christ is still opposed and persecuted, and in its place trifling Ceremonies, unworthy Cheats, and Devillish Idolatries, are used and practised, might be a sufficient testimony in this case; yet for your sakes, my Brethren, I did think it not at all inconvenient to expose to publick view the great vanity and unspeakable delusion to which God hath given up the Synagogue of *Rome*, even to believe a lye, so that her dissembling Votaries might be damned for not receiving the truth of Gods word in the love thereof.

I confess, my Brethren, God hath raised up his Servants, who have been very vigilant in the discovering of the Intrigues of the Whore of *Rome*, both in respect of her profession and practises, who by their pains and skill have exploded her pretended Miracles, and have in a lively manner painted her Phanaticism, and exposed her abominable Cheats to the world. Of those labours and services of good men we have enjoyed the benefits, and as those have had the happiness and opportunity of doing Gods Church very eminent services, by improving their parts and learning for her advantage; I thought it my duty to imploy some spare hours for your service, in reviewing her old Trade of Merchandizing, and to revive the memory of the great advantage she hath made of her Mock-Indulgences, and Mock-Pardons, and Mock-Miracles, Cheats and Villanies; so that the consideration of these things may stir you up to hate this abominable Strumpet, and burn her flesh with fire.

Of this Trash and Trumpery you have an exact Catalogue in this Book; an incredible gain of which, hath been made to their Popes, Bishops, and Clergy, both Secular and Regular; to the latter especially, who out of their own knowledg have judged their Reliques and Indulgences more advantageous to their Monasteries and Convents, than the enjoyments of Lands and Tenements are to those that are of the Laity; for a testimony of which, the consideration of the vast Treasure that was found in their Dens when these Foxes were unkennel'd by *Henry* the *8th*, is proof sufficient; and to this very day the *English* Regulars (so called) have gotten, and do still get yearly Four thousands of pounds *sterling* out of *England* from their Votaries, to the great

damage

damage of this our Native Countrey, againſt which they are ſworn Enemies; nay, ſome that would have the honour of being called *Proteſtants*, have been highly guilty of an underhand contribution to their Deviliſh Idolatry, and Abominable Cheats, to the great diſhonour of Almighty God, and of Proteſtant Religion, to the diſparagement of their Prince and Countrey, to whoſe Laws they pretend to pay all manner of obediende, and when at home can ſwear their Prince into a belief of their loyalty and fidelity. I will not name that perſon, in whom his Prince and Countrey have repoſed great Truſt, witneſs the Employ he hath had for ſome years; for whoſe ſake, to mine own knowledg, many thouſands of Maſſes have been ſaid for the health of his ſoul, for the preſervation of his body, and for the rectifying of his unſtable Judgment, and all this at their priviledged Altars, endowed with ſtores of Indulgences, and with a goodly crop of their Reliques and Trumpery. But I ſhall leave him (as I fear God hath done) to believe the lyes and cheats of thoſe ſons of Antichriſt whom he hath moſt heartily entertained at his Table, tho Traytors to his Prince and Countrey, haters of Almighty God, and of all his Servants.

So that (my dear Brethren) you may perceive, that by rubbers of theſe Reliques and Merchandize, and of their pretended power of conferring grace, holineſs, and eternal life, many profeſſing the ſame holy Faith with us, have fell away by the ſubtilty of the crafty ſons of the Synagogue of *Rome*, whom they have perverted from paying their duty to Almighty God, and from the profeſſion and practice of Gods true Religion; and ſome of theſe have become either monſtrous Monks, chattering Channons, flattering Friars, heretical Hermites, Antichriſtian Anchorites, ſuperſtitious Nuns, railing Recluſes, Limbs of Antichriſt, nay of the Devil himſelf; and have denied the Lord that bought them with no leſs price than with his own blood, and have been led into a deplorable ſtate of Captivity by theſe Votaries of that filthy and abominable Strumpet, and deteſtable Dragon of *Rome*; who have ſet up and continued the Trade of making Merchandize of our fellow-ſubjects and brethren, and have devoured the Houſes of our Widows by their pretended zeal and devotion to and for this trash, and of which in this Book you have a fair account; and they have privily for well near an hundred years, acted this part, till theſe twenty years laſt paſt, in which they have had more countenance and indulgence; yet their ingratitude

is

is such, that they have returned evil for the good-will of our Magistrates, one of whom you know they have wickedly murthered, our City of *London* they fired, and several Rapes and Cheats they have with that impudence acted, so that it is next to an impossibility for us to be safe whilst they subsist; for our Peace they have disturbed, our Interest, Property, and Liberty, they have endeavoured to betray into the hands of a *French* Devillish Power, and have attempted once more to bring us under the *Roman* yoke, which yoke we nor our Fathers were ever able to bear. Yea, they have endeavoured the death of our Prince, and to overthrow the Government and Laws by which we subsist and live, and without which we must of necessity run into confusion, did not God appear in mercy to prevent our Ruin and their Malice. But I do not much admire their Impiety, because I well know their damnable and wicked Principles, of which their Practices are necessary Consequences; of which I shall here give you a short account.

I. They say, That to comply with *Protestants* in obedience to Laws and Government, would be an act unreasonable, irreligious and damnable. Now what security can we have from such unreasonable and irreligious Miscreants and Cut-throats? that (my Brethren) I shall leave to your gravest judgments and considerations.

II. That the *Protestant* Ministry is false and intruded, and with it they ought not upon pain of damnation to communicate: This Proposition being by them believed as an Article necessary to salvation; I suppose it will be by all wise and considerate persons concluded, That all means, methods, and stratagems shall be by them used and contrived for the rooting out and overthrowing of the established Government of the *Protestant* Church and Churches, seeing their Ministry is by them believed and asserted to be false and intruded.

III. They say, That *Protestants* have not the preaching of the word of God: This they have asserted, to render the Reformed Churches vile and contemptible, and the Worship of God amongst us, and our Brethren in the Gospel, of no value; by which means many of our Religion have been seduced to follow their fopperies, and to worship their trash, and to wonder after this foul Dragon of *Rome*: Therefore we may easily conclude,

clude, That they who thus revile us, and our Religion, and especially in this material part, to wit, the Miniſtry of Gods Word, which they have villanouſly denied us to have and enjoy, would ſoon deſtroy us, and that with their hands, (could they find opportunity) ſince their impudence hath been ſuch as to revile us, and it, with their tongues.

IV. That Proteſtants want the due Adminiſtration of Sacraments. If the Miniſtry of the Proteſtant Churches be falſe, intruded, and uſurped, this then, I confeſs, will undoubtedly follow. But in this we may, my dear Brethren, eaſily ſee what Calumnies they lay upon that holy Faith, for the profeſſion of which, many of our Forefathers loſt their dear Lives by theſe curſed Locuſts: and this they would continue to this day, if they were again Lords over us; for if the Religion which we profeſs, upon which moſt of the good Laws under which we live are founded and eſtabliſhed, lyes under ſuch notorious Cenſures; then there is no man living that will exerciſe the reaſon God hath given him, but will judge that theſe Vipers will endeavour and contrive the Subverſion of ſuch Laws, and conſequently the Government of our Prince will be alſo attempted and ſtruck at.

V. That the Proteſtant Church is not the true Church of God. This being Preached, many of the more ignorant Proteſtants have been wounded in their Conſciences, perverted in their Principles, corrupted in their Judgments, and are brought to Queſtion, and at laſt to oppoſe the Juriſdiction of the King in things Eccleſiaſtical; by which diſmal change, the more excellent part of the Government is by them endeavoured to be made and declared to be null and void. And by means of this ſtrange perverſion, thoſe who before were quiet in their ſeveral Stations, and ſubject to Laws, are become heady and high-minded Traytors, without the leaſt ſpark of Obedience and Love to their Prince and Countrey, to the great damage of our Countrey in which we live.

VI. That the Proteſtants are notorious Hereticks. Upon which poſition and principle they eſtabliſh thoſe wicked and diabolical practiſes, of Fires, Rapes, Thefts, Murders, Felonies, Treaſons, to the great confuſion of our Countrey, and diſquiet of profeſſors of Religion. Have they not, I ſay, burnt the Bodies of

our Forefathers, becauſe they would not debauch their Souls and Conſciences in their Idolatrous Communion, and all becauſe they judged them Hereticks? Upon which principle they depoſe Kings, and then ſay it is no Treaſon to Murther them, becauſe they are Hereticks, if they do only countenance, and not practiſe their Religion.

Yet we find them very brisk in the denial of all their wicked Attempts upon this Nation, even to their deaths, as appears by the Five Speeches of the Five *Jeſuits*, Traytors, lately Executed for Conſpiring the Death of the King, and Subverſion of the Proteſtant Religion and Government? Who indeed would not deny all thoſe things, that were in their circumſtances? For ſhould they have confeſſed, What would have become of their zealous Votaries, the conduct of whoſe ſouls they had been entruſted withall, who would not have continued this truſt in ſuch hands, if they had known their inclinations to ſuch Treaſons? What would become of the Plot, which certainly goerh on ſtill againſt us and our Liberties, as faſt and as fierce as ever? The conſcious, of whom we have not yet a certain intelligence, would much abate in their courage, and would not be in that capacity to ſerve the Intereſt of the *Romiſh* Dragon, if that theſe Martyrs (or indeed Malefactors) had confeſſed. How thoſe conſiderable Traytors now in hold would have been damnified, ſhould they have confeſſed, I leave to you, my Brethren, to judg, and how the whole Intereſt of the *Romiſh* Synagogue muſt have ſunk and periſhed to all intents and purpoſes, had they ſpoken that which their Conſciences knew to be true. Moreover, they had an Oath of Secrecy, a branch of which was to enjoin them, if diſcovered, to deny the deſign to the laſt breath; and not only a diſpenſation, but alſo a command from the Pope to do the ſame, and damnation threatned if they had not denied the fact to the laſt. But that which is above all, their cunning way of abſolving one another, juſt before the Cart was drawn from under them. So that had not theſe conſiderations been inducements, nor the diſpenſation of the Pope judged by them to be authentick, nor his command ſafe; yet behold a Plaiſter of Abſolution is applied to this diſeaſe of theirs, which certainly muſt be owned by them to be very effectual for the cure of a Lye; and what if the Hangman had debarred them of this opportunity? it would have been cured by a few Twelvepenny Maſſes; and after a little frying in *Purgatory*, they would have

have had Heaven for their pains; and who would not endure a little heating in *Purgatory*, for the advantage of their Mother the Church, which lay at ſtake upon the diſcovery of their Villany plotted and contrived againſt our Prince, Religion, Lives, and Liberties.

And now, Brethren, let this ſhort reflection ſuffice from me, ſeeing it is done to all intents and purpoſes by far better hands; and it being not to the purpoſe here, I ſay no more to that. Yet I ſhall bleſs the Moſt High God, before whoſe Judgment-ſeat I muſt one day ſtand, That though they have made a pretended denial, yet my comfort is, I have that within me which teacheth me to laugh the Cenſorious and Malicious to ſcorn; and it further obligeth me to go on with Courage in my Evidence againſt theſe obſtinate and lying Cut-throats, and I hope the Charity of my Brethrens credit will be ſooner extended to their Friends that are living, than to thoſe implacable and forſworn Enemies that by the juſt hand of vengeance are now dead; and God knowing that I ſpeak the truth, I am ſure will juſtifie me in this management of his own Cauſe and my Countreys.

But now, Brethren, I commend you to God and the Word of his Grace, which is able to build you up, and give you an inheritance among them that are ſanctified. So, my Brethren, I bid you heartily farewell in the Lord, and remain for ever

Whitehall, July 12. 1679.

Your affectionate Brother in the Goſpel of our Lord and Saviour Jeſus Chriſt,

TITUS OATES.

The Monstrous and Abominable CHEATS OF THE Romish-PEDLARS.

Of RELIQUES.

The Introduction.

AS the Holy Prophets of old made it their business to shew the vanity and folly of the Apostate Church of the *Jews*, and wherein they had gone away from God, to the foolish inventions of idolatrous and superstitious men: So our late zealous Reformers laboured to discover the madness and folly of them which did abide still in the Communion of the Popish Religion, by shewing wherein the people were cheated by the superstitious pretences, feigned miracles, and useless reliques with which the seducing Priests, Fryers, Monks, and Antichristian Popes of *Rome* had deceived the poor sons and daughters of men: And herein the faithful Servants of God, in the days of Queen *Mary* and Queen *Elizabeth*, have laboured, and have discovered the fanaticism of the Church of *Rome* in many instances, and shewn what horrid Fanaticks the Popes and their followers have been: And because the Papists are to my own knowledg still such Fanaticks, and will not be reclaimed, I have thought it my duty, for the Honour of God, and the preventing the good Christian people of this Generation from being any longer deceived by them, to revive and recover out of oblivion the old observations and collections of the Servants of Christ, which time hath buried in forgetfulness; which, together with my own Observations, I have transcribed and caused to be published, that so the madness and folly in which they persist, may be known to all men: that so as St. *Paul* saith of the Fanaticks of his time, *they may proceed no further*, read 2 *Tim.* 3. 8, 9. And I think it but reason, if the disease be still the same, the means of curing should be continued: and of this I am sure, that they do still cheat the people with their pretended Miracles, and Reliques of pretended Saints; and amongst the rest, with the Fanatical pretences of Pardons and Indulgences, by going to such a Saints Shrine or Sepulcher, and of being healed

of diſeaſes by the touch of a Relique of a pretended Saint.

And becauſe you ſhall ſee that I do not impoſe new fictions of my own brain, but do follow the wiſe example of them, who to undeceive the people, and recover them out of the Fanaticiſm of the Church of *Rome*, did diſcover her ſeveral fraud to all men: I have not only followed their methods, but tranſcribed their very Collections, which I doubt not but will be as uſeful in the preſent recovery of the Engliſh Chriſtians, as in the days paſt.

And as the Prophets of old uſed no other means to reduce men, but bringing them back to the Law and Teſtimony, ſhewing them the folly and madneſs of their forefathers, and of them that would, or did miſlead the people in the days in which they prophefied; ſo ought the Servants of God in this day, and I doubt not but the ſame method will have the ſame good effect.

AT *Rome* in times paſt (as St. *Sylveſter* the Pope writeth in his Chronicle) there were One thouſand five hundred and five Churches, whereof the greater part at this preſent is deſtroyed: But among thoſe that remain, there are Seven principal Churches, which (as they ſay) * are endued with greater and more ſingular priviledges than the reſt are; yea, and that for the grace, holineſs and dignity which is found in them, paſſing all other Churches *. In thoſe Seven principal Churches there are many, yea almoſt innumerable Indulgences, Pardons, Priviledges, *&c.* and Reliques alſo, as they fain. And firſt I will rehearſe the names of all ſuch Reliques as be at *Rome*, not only in thoſe Seven Principal Churches, but in the reſidue alſo; and afterwards rehearſe the Indulgences, Pardons, Priviledges, *&c.* that appertain unto the ſame. And becauſe no man ſhall think that I invent theſe things of my own head, I here truly and faithfully confeſs, that whatſoever in this Treatiſe is written of *Rome*, is tranſlated out of a Book Printed in Latin at *Rome*, by Mr. *Stephen Plank* of *Patavia*, in the year of our Lord 1489, the 7th. of *November*, the ſixth year of Pope *Innocent* the Eighth. And whatſoever is added, is declared out of what Books they were taken, and the judgment of all theſe things left to the indifferent Reader. But firſt of all we will go in hand with ſuch Reliques as be in the Churches at *Rome*; and begin with the Seven Principal Churches, whereof the Church of *Lateran* is the firſt.

* *Query*, Who endued theſe Churches? I am ſure not Chriſt, for he beſtows ſpiritual Gifts on perſons, not Places.

* All are but Stone and Timber, and dead matter, and not capable of any holineſs one more than other.

Of the Church of Lateran, *and of the Reliques contained in the ſame.*

THE Church of *Lateran* was dedicated of St. *Sylveſter* the Pope, in the honour of St. *Saviour*, St. *John Baptiſt*, and St. *John* the *Evangeliſt*. In the Relique-Houſe of this Church there is the Altar of St. *John Baptiſt* which he had in the Wilderneſs.

It is a likely matter they ſhould have the Altar of St. *John Baptiſt*, who had no Altar there, nor had he uſe for one. Why did they not tell us what he offered upon that Altar? And beſides this, the Altar of which they boaſt, is in eight or nine ſeveral places.

A bleſſed company.

Ark.

Alſo in a certain Chappel at the end of the ſaid Church, there is the Ark of the Lord which *Moſes* made at the Commandment of God in the Deſert, after the Children of *Iſrael* were delivered out of *Egypt*.

They

They that will believe this ſtory, muſt needs be ignorant, and willing to believe lyes; ſeeing the Prophet *Eſdras*, 2 book ch. 10. v. 22, ſaith it was ſpoiled by the *Babylonians*, which any man will believe ſooner than the Pope. But to put it out of doubt that they do wickedly, read *Jer.* 3. 16.

There is alſo the Table whereupon our Lord Jeſus Chriſt did eat his ſupper with his Diſciples when he ordained the Sacrament of his Body and Blood. The Table.

I have ſeen a great part of this Table, ſo called, in *Spain* and *Flanders*, and it is of excellent virtue, if we may believe the holy Fathers of the Society of Jeſus.

Item, The Rod of *Moſes* and *Aaron*, which being caſt on the ground, became a Serpent; wherewith alſo many and notable Miracles were wrought by the power of God. Rod.

It is ſtrange to hear that they ſhould have that ſtick or rod of *Moſes* which was 2000 years before Chriſt in the wilderneſs, of which the Scripture makes no mention after *Moſes* ſmote the Rock with it, *Numb.* 20. 11. and one of the Jeſuits forgetting that it was ſaid to be at *Rome*, preached this Doctrine, that *Moſes* broke it when he ſmote upon the Rock.

All theſe things aforeſaid did *Veſpaſianus* and *Titus* bring unto *Rome* from *Jeruſalem*, with four Pillars of Braſs, which are ſet up and ſtand about the high Altar of the ſaid Church. *Padre Antonio de Laudayada* on the Feaſt of St. *Alban*, June 21. 1677.

If we have but folly enough to believe all before ſaid, we may believe this into the bargain; but believe it for all this, becauſe that *Veſpaſianus* and *Titus* were admirers of thoſe Pillars for the ſanctity that was in them, and certainly did intend them to be for Reliques, and may be as precious as the Virgin *Mary*'s Chamber-pot, which the Fryars of the Order of *Auguſtine* at *Burgos* are ſaid to have, and keep it as a very precious Relique; but if they have the Chamber-pot, I wonder who had her Cloſe-ſtool.

Upon the ſaid high Altar there ſtand the heads of the holy Apoſtles *Peter* and *Paul*; and whenſoever thoſe are ſhewed to the people, there are ſo many Indulgences and Pardons granted, as there are when the Napkin of the Lord is ſhewed at St. *Peters* Church. *Peter's* } head. *Paul's* }

Query: Who granted theſe Pardons? Not Chriſt, I am ſure, at either or both the ſhows; but here the Church of *Rome* ſhews her ſelf to be like her Father the Devil, that was a lyar from the beginning.

The Fryars of *Auguſtine*'s Order in *Bilbao*, ſay they have a great piece of St. *Peter*'s ſkull; and the *Franciſcans* of St. *Pauls*.

In this Church alſo is the head of St. *Pancras*, out of which head, when this Church was ſet on fire by a ſort of Hereticks, iſſued and followed out great plenty of blood by the ſpace of three days and three nights. This Head, with divers other Reliques, is ſhewed on *Eaſter-day* after dinner. *Pancras* head.

That this is a bloody lye, a weak eye may perceive. It's a wonder they did not ſave ſome of that blood to ſhew amongſt the reſt of the Reliques.

Under the high Altar of the aforeſaid Church, is that Oratory of St. *John* the Evangeliſt, where he prayed when he went in and out, and was priſoner at *Rome*. This is ſaid alſo to be at *Genoua* now, and alſo at *Rome*, and ſeveral pieces at St. *Diego* in *Spain*. Oratory.

Item,

Item, *In a certain Tabernacle which is upon the Altar of* Mary Magdalen, *theſe Reliques are hid that follow.*

Diadem. 1. THE Imperial Diadem wherewith St. *Sylveſter* the Pope was crowned by *Conſtantine* the Emperor.

Whether or no that ever *Sylveſter* the Pope wore an Imperial Diadem, I will not in this Book contend; but the Diadem the Popes after him challeng'd, hath been a vexation to many good Princes.

2. The head of St. *Zachary* the Prieſt, Father to St. *John Baptiſt.*

Zachary dyed in *Paleſtina*, 2000 miles from *Rome*; and how ſhould his head be ſhown at *Rome* ſo many hundred years after? for it was ſome hundreds of years after *Zachary*'s death, before the Church of *Rome* was ſo filthy as to invent ſuch lyes.

3. Divers Reliques of St. *Mary Magdalen.* Which are called as he that ſhews them pleaſeth.

Shoulder-plate. 4. The ſhoulder-plate of St. *Lawrence* Martyr.

It is a wonder if they which roaſted him, did not burn his bones; and the wonder is greater, becauſe that his Aſhes and Urn were preſented to the Cathedral Church at *Sevill* in *Spain.*

A Tooth. 5. One of the teeth of St. *Peter* the Apoſtle.

Cup. 6. The cup wherein St. *John* drank the poyſon, and yet it did not hurt him.

How could that be known ſo many hundred years after, ſeeing that no leſs than four Churches in *Rome* pretend to have this cup, to the certain knowledg of the Publiſher?

Chain. 7. The chain wherewith St. *John* the Evangeliſt was bound when he was led from *Epheſus* to *Rome.*

How is it poſſible that the chain ſhould be perceived or known to be the ſame, if it laſted ſo long, 600 years? yea, all the people being dead, and neither Pagan-*Rome* nor Chriſtian *Rome* had got the art of ſhewing thoſe tricks, till *Rome* grew Antichriſtian.

Petticoat. 8. The Petticoat of St. *John* the Evangeliſt, (rather of Pope *Joan*) which was laid upon the three dead men, and they ſtraightway roſe up from death to life.

That St. *John* ſhould wear Petticoats is ſtrange; but that this Petticoat ſhould laſt 800 years, is more ſtrange: but that any body ſhould be ſuch Fanaticks as to believe this, is to be admired!

Aſhes. Coat. 9. Part of St. *John Baptiſts* Aſhes, and his Coat made of hair, which he did wear in the Wilderneſs.

There could be no Aſhes of his, for he was not burnt, but his body buried by his Diſciples, *Mat.* 14. 12. And that he had a Coat is uncertain; but that his Coat ſhould be ſhown ſix or ſeven hundred years after, is incredible: and it's a wonder they had not the confidence to ſhow the Taylor that made it.

Milk. 10. Part of our Ladies Milk, Hair, and Garments.

Good *Reader* obſerve this Tale well, and compute the time when the Virgin *Mary* gave Milk, and the time when the World were ſuch fools to believe, and you will find it about 800 years; and that a Womans Milk ſhould laſt till this year 1679, is incredible.

Shirt. *Item*, The Shirt which the Virgin *Mary* made with her own hands for Chriſt; which Shirt is of ſuch virtue, that Devils themſelves are driven out

out (by whole Legions) of persons possessed, if you will believe this abominable Harlot and Impostor of *Rome*: But I pray then how are Jesuits in the *East-Indies* possessors of this Shirt, if it be at *Rome*?

Item, The Towel or Linnen-Cloth wherewith Christ wiped his Apostles feet. Towel.

This is another lye; for the Publisher hath seen as many pieces of this Towel as will fill an ordinary bag; and half a yard at least was shewed him at St. *Barlines Abby* in St. *Omers*, and yet *Rome* challengeth the whole Towel.

Item, The Reed wherewith Christ was stricken. Reed.

And the hand that struck him. I hope the one is as true as the other, and may prove as good a Relique. It seems that the Reed, as the Papists say, is of such efficacy and force, that several persons have been delivered from great pains of body that have kissed the same. The *Spanish* Jesuits at *Madrid*, having also the said Reed, say so, therefore it must needs be true.

Item. The Garment of Purple which was dyed with the drops of blood from Christ. Garment.

This is an unworthy and filthy lye; for there are so many pieces of this Garment said to be in *Spain*, *Portugal*, *Flanders*, *France* and *Germany*, as is able to make Ten such Garments as Christ wore when mocked by the *Jews*. There is scarce a Conventicle in all these places but challenge a good piece of this Garment.

Item, The Vail of the blessed Virgin *Mary*, which she put about the privy-Members of Christ when he hanged on the Cross. Vail.

This Veil is seen in a dozen places, and works wonderful things in *Spain*; for in one day it begot such a devotion in the people of *Vallidolyd*, that the *Franciscan*-Fryars got above a Thousand pieces of Eight, besides Gold, for the sight thereof.

Item, The Napkin which was laid upon Christs face. Napkin.

The Jesuits at St. *Omers*, have a good piece in the English Seminary; And how then can it be all at *Rome*? And in the Reliquary of St. *Ignatius*-Colledg, I have seen half a yard of Linnen which the Jesuits have, and call it a piece of that Napkin that was laid upon Christs face; and surely we may believe them.

Item, That part of our Lord Jesus which was cut away when he was circumcised. Skin.

That a little bit of skin cut off a Babes Yard when Eight days old, should last and look like such 1500 or 1600 years, none but the Father of lyes, and his Children, can be the countenancers of it. And it is very unlikely it should be at *Rome*, when as the Monks of the Order of St. *Jerome*, near *Vallidolyd* in *Spain*, pretend to have it also.

Item, That Water and Blood which flowed out of Christs side when he hanged on the Cross.

Note that one drop of this was never saved. And how can it be shewn 1600 year after? If it were, Who saved it? and who required it to be kept? and to whom was the keeping of it committed? and why do the Fathers of the English Colledge at *Vallidolyd* challenge a Glass full of it, containing at least half a Pint? A Tun would not hould all, if this blood and water were in one place, it is of such an encreasing quality.

Item, A large piece of Christs Cross, with many other Reliques which are there shewed on *Easter-day* after Dinner.

That we are delivered from such intollerable cheats, is a great mercy; but

to think the people well in their wits that believe ſuch Lyes, were to create another wonder. But to conclude, the pretenders to theſe things are doubtleſs the greateſt deceivers in the world; which will appear if we conſider the circumſtance of time: And certainly we may expect to find the whole Croſs in time, if the Papiſts will but ſtand to their tackling in this caſe, as they would ſeem to do in other caſes that refer to Reliques.

Of the ſecond Principal Church, and of the Reliques contained in the ſame.

THE ſecond Principal Church is at St. *Peters* in the *Golden-Hill*, in which Church alſo are many Reliques.

When the Pope, his Whores and Baſtards, (otherwiſe wrapping it in clean linnen, his Nephews and Neeces) are there, then I ſay, there may be a jolly company of Reliques.

Half the bodies of *Peter* and *Paul*.

1. The half part of the bodies of the holy Apoſtles *Peter* and *Paul* reſt in the aforeſaid Church under the high Altar. And the other half lyeth at St. *Pauls*.

If the Publiſhers memory fails him not, he ſee an Arm and a Leg of St. *Paul* in *Valladolid*.

How incredible this is, that bodies thus divided, ſhould be ſhown 1600 years after, makes me remember St. *Pauls* words, 2 *Theſ.* 2. 7, 8, 9, 10, 11, 12, which I pray read. But what have we to do with what St. *Paul* ſaith, ſince St. *Peters* ſucceſſor ſaith it? Therefore let us not queſtion it, for the Pope is an excellent divider.

Symon and *Jude*'s bodies. And *Parnel*.

Alſo in the aforeſaid Church reſt the bodies of the Holy Apoſtles *Simon* and *Jude*: and alſo the body of St. *Parnel* the Virgin, who was the Daughter of St. *Peter* the Apoſtle.

Andrew's head

Item, The Head of St. *Andrew* the Apoſtle, which is ſhewed in his Feaſt, and on that day when it was brought and conveyed unto *Rome*.

A wonderful multiplication.

This Head is ſhewn alſo in no leſs than Nine or Ten places in *Spain* and *Flanders*, and great ſums of Money are received by the Clergy both Regular, and Secular, for the ſight thereof.

Luke.

James's Head.

Item, The Head of St. *Luke* the *Evangeliſt*. The Head of St. *Sebaſtian* the Martyr; the Head of St. *James*; the bodies of the Saints *Proceſſus* and *Martinianus*, and many other bodies: with divers Reliques of holy Martyrs, Confeſſors and Virgins.

How *James*'s Head who was 1600 years before ſlain by *Herod* at *Jeruſalem*, and the bodies of men ſlain ſo many thouſands of Miles off, ſhould after ſo many hundreds of years be lodged in the City of *Rome*, is credible by none but them that are, as St. *Paul* ſaith, given up to believe Lyes.

Vernicle or Face-cloath this is judged by the ſober Papiſts themſelves to be a cheat, as the Author of *Donus Bedleſia*.

Item, The Vernicle, or the holy Face-cloath of our Lord Jeſus Chriſt remaineth in the aforeſaid Church, and is many times ſhewed in the Holy-week, and on Aſcenſion-day, and the next Sunday, both before and after the Feaſt of St. *Anthony* the Abbot. At the ſhewing whereof, the *Romans* that come unto it have 3000 years of pardon. And they that dwell about *Rome*, and come unto it, have 6000 years of pardon. But they that come unto it through Mountains, Vallies and Hills, they have 12000 years of Pardon, and as many Lents, and remiſſion of the third part of all their ſins.

This of Pardon of ſins by going to ſee ſuch ſights is a damnable Lye, and doth ſhamefully derogate from the merits of Chriſt; and the promoters muſt be ſtark mad, and in a far greater guilt than the fallen Angels: For certainly it muſt be by faith in his blood, and not by the ſight of the Face-

cloth,

cloth, that men must get pardon of sin; but seeing the Pope hath said to the contrary, let *Papists* believe the Pope and not Christ, but I must believe Christ and not the Pope.

Item, In the aforesaid Church is the chair in which St. *Peter* did sit when he was Bishop at *Antioch*; and gallantly decked and trimmed. This chair at every Feast that is called *Cathedra Sancti Petri*, is set before the Quire-door with great solemnity, where all the people according to their devotion may come and touch it. Chair.

In stead of worshipping God, and honouring him, they worship and honour Reliques; and instead of trusting in God through Christ, they trust in old rotten rags, and worm-eaten chairs: But stay, it is like it was an Iron chair.

Also in the same Church there is a pillar, upon the which our Lord Jesus was wont to lean, both when he preached to the people, and when he prayed unto his heavenly Father in the Temple of *Solomon*. This pillar is of so great vertue and power, that it driveth out Devils, and maketh them whole that were before vexed with unclean spirits; and it worketh daily many miracles. This pillar with eleven more were brought from *Jerusalem* out of *Solomons* Temple, for the garnishing and setting out of this aforesaid Church. 12. Pillars.

When *Titus Vespasian* burnt the Temple, it's unlikely these twelve pillars escaped, and as unlikely that Devils should be driven out by them: You may see that Church is not the *pillar of Truth*, that upholds such lyes and such horrid Fanaticisms and Impostors, Popes, Priests, and Papists. I am amaz'd at one thing, That the Pope had not the manners to Canonize *Titus* that great Hero for a Saint, seeing he procured for holy Church such Devil-expelling Reliques; for sure it is, that no Saint of the Pope's Canonizing ever deserved more from the Pope than this brave Prince did.

Of the third principal Church, and of the Reliques contained in the same.

THE third principal Church is at St. *Pauls*, in the which are these Reliques.

1. The Arm of St. *Ann*, our Lady's Mother. Arm of St. *Ann*.

2. One of the chains wherewith St. *Paul* was bound; and many other more without number.

That our Lady's Mothers name was St. *Ann*, is unknown; but this I know, that all these are inventions of them who are his followers, that is, the Father of Lyes; for the good Saint is returned to her dust long before this Lye was invented. But be it so, if they have St. *Pauls* chain, I pray the next time they open shop, let us see the virtue of the holy Relique.

Item, Under the high Altar is the other half of the bodies of the holy Apostles *Peter* and *Paul*. Also the body of St. *Timothy*, who was St. *Paul's* Disciple. And infinite number of the Reliques of Saints, whose souls are merry and joyful in Heaven. Half the bodies of *Peter* and *Paul*. The Popish party are wonderful exact in dividing Saints bodies,

But the wonder is, where they found the body of St. *Timothy*. But what need that, since they have the happy opportunity of having so many bodies at one time of him in several places? and certain it is, that they may turn any body into the body of St. *Timothy*, when they can turn a piece of bread into the body of God.

In

That the Croſs ſpake.

In this Church alſo is a devout Image of the Croſs, which ſpake to Saint *Briget*, becauſe ſhe prayed ſo many times, and ſo devoutly before it.

That a Wooden Croſs ſhould ſpeak, none but a brazen-fac'd Popiſh Prieſt dare affirm; I am certain that the beſt of St. *Brigets* revelations are very ſuſpicious; and never yet is there the leaſt mention of this ſtory. I confeſs in her Life the Papiſts take notice of ſuch a paſſage, but never any Church receiv'd it but the Whore of *Rome*.

Of the fourth principal Church, and of the Reliques contained in the ſame.

THE fourth principal Church is at St. *Maries* the greater; in which are theſe Reliques following:

Body of St. *Mathew* and others.

1. The body of St. *Mathew* the Apoſtle lyeth under the high Altar. Alſo the head of the ſaid St. *Mathew* reſteth in the ſaid Church

Item, The Body of St. *Jerome*, who is one of the Doctors of holy Church.

Item, The Bodies of St. *Ramula*, and St. *Redempta*.

Here is a crowd of Saints pretended by ſuch a crew of Impoſtors, as are not found amongſt the heathen.

In the ſame Church is,

St. *Jerome's* Stole.

2. A little clout in which *Mary* the Virgin wrapped her Son Chriſt when he lay in the Manger at *Bethlem*, being newly born.

O horrid and great lye! that a little clout ſhould laſt ſuch a great while as 1600 years, and be brought from *Bethlem* to *Rome*, which is I believe nigh 2000 miles!

3. St. *Jerom's* ſtole. The arm of St. *Mathew* the Apoſtle and Evangeliſt. The arm of St. *Luke* the Evangeliſt. The arm of *Thomas Becket* Archbiſhop of *Canterbury*. The hand and arm of St. *Vibian* Virgin and Martyr.

Certainly theſe Saints had wonderful effects ſhewn upon their bodies after they were dead; for eight of St. *Mathews* arms are to be ſeen in *Flanders*, *Spain*, and *France*. I have ſeen three of St. *Lukes*; but of *Beckets* there is no end.

Manger. The Popiſh Shavelings tell us the virtue of this Manger, and how many of them ye have

4. The Manger wherein Chriſt lay at *Bethlem*, when the ſhepherds came unto him.

That a Wooden Manger ſhould be brought from *Bethlem* to *Rome*, which is nigh 2000 miles, and laſt to be ſeen there 1600 years after Chriſts birth, can be credited by none but them that love to make lyes, whoſe doom you may read *Rev.* 21. 27. cap. 21. 15.

Beſides theſe, there are many other Reliques both of he-Saints and ſhe-Saints, whoſe ſouls rejoyce in heaven; and theſe Reliques are ſhewed to the people upon *Eaſter-day* about Even-ſong time.

That ſo holy a time ſhould be prophaned by ſuch ſhows, ſheweth the unholineſs of Popiſh Prieſts.

Of

Of the Fifth Principal Church, and of the Reliques contained in the ſame.

THE Fifth Principal Church is at St. *Laurences* without the Walls, in which, beſides other, is this Relique, *viz.* the Stone upon which bleſſed *Laurence* was laid after that he was roaſted and dead. The Stone on which *Laurence* laid.

I think it would almoſt make a Stone bleed to hear of the horrid forgery of the Church of *Rome*: This Stone hath an excellent faculty at caſting out Devils, as Father *Anderton* wrote when he ſent a piece of it to St. *Omers*, in a Letter dated *March* 10, 1678. And the Dog at St. *Omers* being not well, this piece of Stone was hanged about his neck in a Bag to cure him of madneſs; what effects it wrought I cannot tell, but this Stone and a good breakfaſt filled the Curs Belly.

Of the Sixth Principal Church, and of the Reliques contained in the ſame.

THE Sixth Principal Church is at St. *Fabian* and St. *Sebaſtian*, in the which, beſides other innumerable, are theſe Reliques, that is to ſay, the body of bleſſed *Sebaſtian* the Martyr. The body of *Fabian* Pope and Martyr. The body of bleſſed *Stephen* Pope and Martyr. The body of St. *Lucy* the Virgin, *&c.*

It's a grievous thing that the bodies of the good Saints may not reſt in their Graves, but muſt be dragged out to be made a Market on by a company of covetous Peelings. *But it is Money that makes the Mare to go.* And if we conſider the vaſt treaſures that the Clergy of the Church of *Rome* have acquired, we ſhall not need much to wonder: But I hope that the Princes of Chriſtendom will be wiſer than to believe them for time to come.

Of the ſeventh principal Church, and of the Reliques contained in the ſame.

THE ſeventh principal Church is of the Holy Croſs in *Jeruſalem*, in which are theſe Reliques following:

1. Two Cups, of which, one is full of the blood of Chriſt, and the other is full of the Milk of the bleſſed Virgin *Mary*. Blood of Chriſt. Milk of *Mary*.

She gives a jolly deal; of that we had a Glaſs full before, and now we have got a Cup full.

But I pray, how came they by a Cup full of Chriſts blood? Sure the *Jews* ſaved it not, and the Diſciples were all fled, *Mat.* 26. 56.

And that this Milk and Blood ſhould not be dryed up all this time, looks like one of their lying wonders.

2. The Sponge, which being full of Vinegar and Gall, the *Jews* reached unto Chriſt hanging on the Croſs a little before his death.

This is like the reſt, as if the *Jews* had reſerved that Spunge: it is a wonder they do not lye, and ſay they have the Reed alſo.

3. A good large piece of the Holy-Croſs. Piece of the Croſs.

Some-time they have the whole Croſs, as in the Three principle Churches, and then it could ſpeak, and now here is a piece of it: Cannot that ſpeak alſo?

Two Thorns.

4. Two Thorns of Christs Crown.

Who found these? the Disciples? How came it at *Rome?* But it's not a Thorn matter how they Romance. But I should be glad to know when they will have an end of their Thorns, for they have at least a Bushel of them, as divers will justifie when it is necessary.

One Nail A noble increase.

5. One of the Nails wherewith Christ was fastned to the Cross.

There was but Three, have they got one? And the Publisher hath seen four that are so called, one at *Burgos*, one at *Vallidolyd*, two in *Flanders*.

6. A piece of the Cross of that Thief which did hang on Christs right hand, and turned unto Christ before his death.

Is a Thiefs Cross become a Sacred Rellique? I fear they are Thieves themselves that made it so. Yet why should we fear that, of which the Princes and people of *Europe* have been so long convinced.

The Reliques that are in other Churches at Rome.

Arm of St. *James*. Shoulderplate of St. *Andrew*.

IN the Church of St. *Chrysogone* are these Reliques: An Arm of St. *James*. The Shoulder plate of St. *Andrew* the Apostle. And the Head of the aforesaid St. *Chrysogone*.

Abundance of Saints without Heads? I doubt the Priests cut them off to make merchandize! More wonders yet; St. *James* put to death in *Palestine* by *Herods* Sword, and yet his Arm at *Rome*!

Maximianus.

In the Church of St. *Cecily* these Reliques are contained: The body of St. *Cecily*.

Item, The bodies of *Tyburtius*, of *Valerianus*, of *Lucius* the Pope, the first of that name; of *Maximianus*, which all lye buried under the high-Altar. There are many other Reliques in the said Church.

If the Reader doth not apprehend the meaning of this passage, let him inform himself at the *Rainbow* Coffee-house in *Fleet-street*.

In this Church we cannot find any Reliques worth the noting; and if the Reader will not believe them to be in this Church, let him go to *Rome* to disprove the Pope: But now I think on't, it is further thither than it is to St. *Albans*, and therefore he had better believe it and stay at home.

Body of *Bartholomew.*

In the Church of *Bartholomew*, there is the body of St. *Bartholomew* the Apostle, in a certain Tabernacle which is set upon the high Altar. There is also the body of St. *Pauline*, of St. *Albert*, of St. *Marcell*, and of St. *Superantie*. Besides, there are many other Reliques, which with those aforesaid, are shewed on St. *Bartholomew-day*, and on *Palm-Sunday*.

In what proportions these bodies appear, I know not; but if in their full proportions, they have very roomly Altars; and that these bodies are not rotten ere now, would be a wonder, nay a great one: But that the world hath been taught to believe, that Mr. Popes Holyness hath an infallible way of saving bodies from putrefaction, and hath been so kind to the General of the Jesuits, as that in the year 1668, to give this power to him, and to the Generals of some other Orders.

A Power that our Lord Christ did not give to his Apostles.

Rib of St. *Matthew.* Hand of St. *Nicholas.*

In the Church of St. *Nicholas*, there is a Rib of St. *Matthew* the Apostle, and Evangelist. There is also an Hand of St. *Nicholas*, and an arm of St. *Alexius*.

Truly

Truly it is to be believed, that Thieves and Robbers have had better quarter with Papists, for if they do not be-lye themselves, the bodies of the Saints have had little or no rest in their graves.

What matter is it since we get money by it?

In the Church of St. *George* are these Reliques; part of our Ladies milk: certain pieces also of her Garments. There is also the banner, spear, and head of St. *George*.

Our Ladies Milk

I believe this poor Church was endowed when our Ladies Wardrobe was plundered: but Clouts rather than nothing.

That there was such a St. *George*, is as great a question as that of our Ladies Milk is a Lye; but if they have any part of St. *George*, how came it to pass they did not get part of his horse, and of the Dragon he killed? they would have made excellent Reliques.

In the Church of St. *Anastasius* is the pillar whereupon the blessed Apostle St. *Paul* was beheaded.

The Pillar on which St. *Paul* was beheaded.

And of this Pillar there are so many pieces in the world, insomuch that if there were a collection made of them, they would make ten pillars. But I pray, have they not the arm of the man, and the sword that cut off his head? it would do well if they were produced.

But alas! there is no Sword to be found that did it; and this is most miserable ill fortune.

In the Church of the blessed Virgin *Mary*, is the Altar which is called *Scala Cœli*: Upon this Altar all they that sing Mass, or cause Masses to be sung for the souls that are in Purgatory, through the Merits of the same blessed Virgin, the said souls are delivered out of hand from the bitter pains of Purgatory, and brought unto the everlasting joys of Heaven. Moreover, whatsoever is devoutly asked in that place, it is without all doubt granted. In the same Church are hidden also the bones of ten thousand Martyrs, all which are most precious Reliques.

Scala Cœli.

It's ten thousand to one if this be not all found false; and that it may appear so, do but call to mind what St. *Peter* said, *Acts* 4. 12. with 1 *Tim.* 2. 5. which shows the Virgins Mediatorship, and her Altars vertue, to be a cheat to bring grist to the Pope's Mill.

And it's to be noted, that he that invented Purgatory, contrived the way out of it, that he might bring money into his own pocket.

In the Church of *St. Gregory* there are, besides divers other, these two principal Reliques:

1. The arm of St. *Gregory* the Pope.
2. The thigh of St. *Panthaleon*.

Note how these *Cannibals* pull the Saints in pieces that they may not eat their bones, but by showing their bones may eat up the people.

In the Church which is called *Santa Maria* [illegible], is the Image of our Lady, which St. *Luke* painted at *Troas* a City [illegible]. This Image an Angel brought into the aforesaid Church. The vertue of this Image is so great, that when all the Church was burnt, yet this Image had no harm *.

Luke the Painter.

Good imployment for an Angel to turn Image carrier.

* A very considerable Miracle.

Cursed be the Image and the Image-maker, saith the Scriptures, and therefore if any Angel, it must be one of the fallen Angels, who also taught the priests to put such a Lye upon St. *Luke*.

Moreover in the aforenamed Church there are kept as Reliques, certain pieces of the fragments which remained of the five barley Loaves and two fishes, when Christ in the Wilderness fed so miraculously five thousand people. There are divers others Reliques which were brought out of the churchyard of *St. Calixt*.

Pieces of Fragments.

I suppose they encrease as well as the rest; but I pray tell me the virtues of these reliques.

But whether fragments of the bread or of the fishes, or both, we will not contend.

contend; and he that is minded to fish for lyes let him cast his nets into the *Rowen* Ocean, which Sea is certainly stored with such fish. As for the bread of life I am sure they have none; and as for their nameless Reliques I suppose we may give as much credit to them as to the fragments, and we may look upon them with as much veneration, but any thing good Mr. Pope! to fill our Treasures, and maintain our pride and tyranny.

Bodies of St. *Philip* and *Jacob*. St. *Thomas* his Cloak.

In the Church of the *holy Apostles* are these Reliques following: The Bodies of *Philip* and *Jacob*. The Body of *Sabinus* the Martyr. The Cloak of St. *Thomas* the Apostle. The Foot of St. *Philip*. The Arm of St. *James*. A Rib of St. *Laurence*. The Shoulder-plate and the Arm of St. *Blase*.

We have but their bare word for all this; and they which we have taken in so many lyes already, how shall we give them credit in this?

Arm of Saint *Matthew*.

In the Church of St. *Marcellus* is the Arm of St. *Matthew* the Apostle and Evangelist.

Head of St. *John Baptist*. Hands and Feet of S. *Laurence*.

In the Church of St. *Sylvester* is the Head of St. *John Baptist*, the Hands and Feet of St. *Laurence*, and a piece of St. *Francis* Cowle, and many other Reliques which are shewed on the Feasts of St. *John* the *Baptist*, and of St. *Sylvester*.

This looks as like a cheat as all the rest; for can any wise man think that *Herod* preserved it? and in four days it would stink as bad as any dead flesh: therefore this untruth accuseth it self; and as for the Cowle of St. *Francis*, he being a notorious thief, is as miraculous as the Cross of the Thief which they say is preserved.

The Blood, the Fat, the Clout, the Gridiron.

In the Church of St. *Laurence* are these Reliques following: Two Flagons full of the Fat and Blood of St. *Laurence*. Also a Vessel full of the roasted flesh of blessed *Laurence*. The Clout wherewith the Angel did wipe the Body of St. *Laurence*. *Item*, the Gridiron whereupon St. *Laurence* was roasted.

That St. *Laurence* was roasted is true; but first, Saints did not use to be very fat. 2*ly*, His fat dropt into the fire, so did his flesh. 3. How could they separate his fat from his blood as it dropt through the Gridiron? and that the Tormentors should give the Christians his flesh, is as uncredible as that they have vessels full of it; and that the Angel stood in need of a clout to wipe his body, is as likely as that they have the Clout or Gridiron.

In the Church of St. *Julian* there is a certain kind of holy water, whose virtue and power is so great that it easily healeth all them that be diseased of the Ague. It cureth also all other infirmities and diseases, so that they which will be made whole, take that holy water fasting, and say three *Pater Nosters*, and as many *Ave Maries* in the honour of Almighty God, and of the glorious Virgin [illegible], and also of St. *Julian* and St. *Albert*, or else cause one Mass to be [illegible] in the honour of the aforenamed Saint *Albert*.

I wonder so many *Papists* die of the Pox, and that the old Priest was so long in a Doctors hands that kept an Apothecaries shop in St. *Giles* Parish, if there be such healing vertue in their holy water? But one thing I note, that the Virgin and the Saints have honour, but Christ is forgotten; and how the Popes themselves have not been cured of those foul diseases by which they have perished, if they have had such excellent and infallible Remedies!

Stone on which a 1000 poor Saints was slain.

In the Church of St. *Vitus* there is a Marble stone set about with Iron, upon which were slain more than a thousand bodies of holy Martyrs. In this

this Church there is ſo great virtue and grace through the merits of thoſe holy Martyrs *Vitus*, *Modeſtus*, and *Creſcentia*, that if ſo be any man be bitten with a mad Dog, or of any other beaſt, and take a piece of bread, and dip it in the Oyl of St. *Vitus*, and ſo eat it, he ſhall ſtraightway be made whole.

All their healing is aſcribed to the Virgin, or to Saints, not to Chriſt. And if they were not all bit with ſome Beaſt or another, they would not ſet Saints of their own coining above the Son of God, Jeſus, whom God hath made to all a means of ſpiritual health and eternal ſalvation. But of this Oyl of St. *Vitus* I find not one word but at *Rome*; and its virtues are not there mentioned.

In the Church of St. *Braxed* there is a Chappel which is called *Libera nos a pœnis inferni*, and *Ortus Paradiſi*, in the which is a Pillar whereunto our Lord Jeſus Chriſt was bound in his paſſion.

But our comfort is, That we are not bound to believe it.

In the midſt of this Church there is a round ſtone incloſed with Iron; under this ſtone is the blood of many holy Martyrs which bleſſed St. *Braxed* gathered up with a certain Sponge, and put it in a pit, laying that round ſtone upon it.

They that tell theſe lyes, will be in a pit one day, in which there is no water to cool their tongues, *Luke* 16. 24.

In this Church alſo there is an Altar upon the which Pope *Paſcalis* ſaid five Maſſes for a certain ſoul departed. Which Maſſes being once finiſhed, he ſaw the bleſſed Virgin *Mary* take that ſoul out of Purgatory, and carry it into the boſom of Almighty God, as ye may ſee it plainly painted upon the wall of the ſaid Church. When Pope *Paſcalis* had ſeen this miracle, he granted by his Apoſtolique Authority, That whoſoever did either ſing maſs, or cauſe maſs to be ſung on that Altar, he ſhould deliver for every time ſo doing, one ſoul out of the bitter pains of Purgatory

That this looks, as the reſt do, like a piece of Forgery from top to the bottom; for the Virgin never came near any other place but where Gods bleſſed preſence is, ſince ſhe left this World; her ſpirit went to God that gave it, and thence it did never ſtir.

In the Church of St. *Potentiana*, is the Altar upon which St. *Peter* did ſing his firſt maſs. Alſo a Pit, in which lieth hid the blood of three thouſand martyrs.

It is as ſcandalous to faſten ſaying maſs upon St. *Peter*, as upon St. *Paul*, who knew that your Maſſing-trick never came into the heart of Chriſt or any of his ſincere followers, if St. *Paul* himſelf ſay true, *Acts* 20. ver. 20, comp. with ver. 27. and if the Popes Maſſing had been Gods counſel, it would have been *Paul*'s Doctrine.

In another Church of St. *Laurence* there are theſe Reliques: A piece of St. *Laurence*'s Gridiron upon which he was roaſted. One Arm of St. *Laurence*. Alſo in a glaſs of Cryſtal there are certain coals which all men may clearly and plainly ſee, wherewith bleſſed *Laurence* was roaſted. There are alſo certain of his bones.

A piece of the Gridiron on which they roaſted him. One Arm of St. *Laurence*. Certain of his bones.

What coals are kept in glaſſes, I know not; but of this I am ſure, that the inventors of theſe things are firebrands of hell, and ſuch for which coals hotter than coals of Juniper, is prepared. But let her alone till that day come, as long as the good Angels appear upon the ſight of theſe Reliques.

In the Church of St. *Peter ad Vincula*, there be the bonds of Iron wherewith St. *Peter* was bound at *Hierusalem*, under King *Herod*. There are also the chains wherewith he was bound at *Rome* under *Nero* the Emperor. These chains be of so great virtue, that great and wonderful miracles are daily wrought by them, as they say.

Away to *Rome* ye *Papists*, and get your Pardon from the Pope, for you must never look to have it from God.

In this Church there is so great virtue and grace, that whosoever devoutly comes unto it, although never so sinful, he shall depart and go his way, delivered and free from all his sins.

Many other Reliques there are in the foresaid Church, as you may see in a certain Table that hangeth on the Wall.

There I perceive a notable trick, that to draw the people where there is not many feigned Reliques, there is high pretences of Pardon and healing, and all to catch money; and I do believe that more money hath been drawn to the Popes Coffers, than tongue can express; and sure I am, to this day poor *England* is much exhausted by these devillish cheats of the *Romish* Synagogue.

More of *Lukes* Painting! I suppose this scarlet whore hath gotten more money by *Luke's* Painting, than ever he did himself.

In the Church of St. *Mary*, called *Ara Cœli*, is the Sepulcher of St. *Helen* the mother of *Constantine*. Also an Image of our Lady which St. *Luke* painted even after such form and fashion as she was in when she stood by the cross of our Lord Jesus Christ weeping and lamenting. This Image is full of virtue, and worketh daily many miracles.

To detect this Lye, we need no more but to remember, *Luke* was not then converted, nor on the place where Christ dyed, and was a Physician; yet if the Whore tells truth, he did paint; and some *Monks* that live in the English Monastry of *Benedictines*, who love painting, have preached this Doctrine that *Luke* was bound Apprentice to a Painter. But they talked like *English Monks*, and their credit is not very good with us at this time.

Father *Howard*, Father *Hitchcock* when in *England* in *August* last.

In the Church of our Lady called *Santta Maria super Minervam*, are these Reliques: The hair of our Lady, and certain pieces of her Garments. *Item*, Divers parts of the three Patriarchs, *Abraham*, *Isaac*, and *Jacob*, and also of *Daniel* the Prophet.

Ladies Hair.

This looks like plain Forgery, and tricking, to deceive the poor people; for all the parts of the Patriarchs were turned to ashes long before, and so was *Daniel*, who dyed in *Babylon* in all likelihood. But because all Churches must have some Reliques, this is content with a little hair, and a few tatters of old clothes.

In the Church of St. *Eustache* are these Reliques; Part of the holy cross, a good quantity of Christs bloods, a piece of the crown of thorns, parcels of Christs apparel, the rib of St. *Andrew*, certain of the coals wherewith St. *Laurence* was roasted.

More of the Cross.
More of Christs blood.
A piece of the Crown.
Parcels of Christs Apparel.

I perceive a carnal Church rejoyce in carnal things, as blood, old clouts and bones of men, or any thing to keep the heart off from good, and below Christ in its meditation; but the first Christians gloried in no such reliques of blood and bones, and coals and clouts; there was then no such cheats.

In the Church of St. *Martinellus* is part of that garment and coat which our Lady did knit and make with her own hands, and gave it to her Son Jesus Christ, which coat did grow even as he grew.

That there was knitting in those times, I know not; but I doubt they that invented this story, are ignorant of Christ and his mother, and his coat also; and if the pretenders were put to prove, they would prove nothing but that themselves are a company of cheats.

In

In the Church of St. *Barbara*, are theſe Reliques: The head and the vail of St. *Barbara*. Our Ladies Kirtle. St. *Bartholomews* Cloak. The Deacons apparel of St. *Laurence*. The Hair of *Mary Magdalen*; and divers other Reliques of St. *Margaret*, *Felix Lotitius*, *Chriſtopher*, *Sebaſtian*, *Alexius*, *Martha*, &c. Ladies Kirtle. *Bartholomew's* Cloak.

I confeſs it were worth the while for a Taylor to go to that Church, as they do here in *England*, to ſee what faſhion the Lady's Kirtles, and *Bartholomew's* Cloak are of; and if they like the faſhion of our Lady's Kirtle, and his Cloak, to let us have the faſhion that they uſed, for ſure they were a vertuous people; but for the reſt of the Trumpery, I would not go over the Gutter to ſee them.

In the Church of St. *Laurence* there is a great Bottle of glaſs, of the which on St. *Damaſus* day men uſe to drink in the honour and worſhip of the aforenamed St. *Damaſus*. The virtue of this Bottle is ſo great, that as many as drink of it, believe faithfully they ſhall be delivered from all Agues, and other grievous infirmities.

They would do well to bring us ſome of thoſe Bottles hither, for I believe they are full quarts, and our folk cheat us with pint and a half. But now I remember, it will hinder the trade of our learned Doctors, and nimble Apothecaries; and I know when Popery comes in, their Trade will go out, by reaſon of the many Miracles that will be done.

In the Church of St. *Blaſe de Panneta*, is a large piece of the holy Croſs. There are alſo certain pieces of the Garments of our Lady of St. *Andrew*, St. *Blaſe*, St. *Doria*, *Croiſant*, &c. A large piece of the Croſs. More Croſs ſtill!

This was ſome poor Church that could get nought but a good log of the Croſs, and a few ſhreds of our Lady's old Petticoat, and ſome rags of the other Saints which had no virtue that we hear of. I fear therefore, that this Church was as one born out of due time; therefore being the leaſt of all the Churches, was content with the rags: But the miſchief on't is, the poor Rag-merchants have been abominably put to it, to loſe ſo good a quantity of Rags; but St. *Blaſe* Church hath them, and ſo much good may do her with them: I ſuppoſe that ſome little two-penny miracles have been wrought with them. I am very ſorry this Church could not get one ſmall piece of *Mary Magdaleus Noli me tangere*; it would have been an excellent ornament to her.

In the Church of St. *Mary Tranſpontin* there are this day the two Pillars whereunto the holy Apoſtle *Peter* and *Paul* were bound, and ſo afterward whipped and ſcourged; the which Pillar all men according to their devotion may daily come unto and touch.

Did God ever appoint, or did it ever come into his heart to appoint ſuch Devotion? He may well ſay, Who required theſe things at your hands, to go in devotion to Wooden Pillars?

In the Church of St. *James* is the ſtone of that Altar upon which Chriſt was offered in the Temple, when *Simeon* took him in his arms, embraced him, and ſaid, *Now letteſt thou thy ſervant depart in peace according to thy word*, &c. The Stone on which Chriſt was offered.

Titus Veſpaſian had burnt the Temple many hundred years before; and how could the Prieſts when they began to ſhew ſuch tricks, find ſuch ſtone or ſtones? and *Rome* being 2000 miles off, how got they the ſtone? and if they had it, what good can be expected from it, but to ſet fools a gazing? Note.

In the Church of St. *Katharine* is part of the Oyl which flowed out of the Sepulcher of the aforenamed St. *Katharine*. There is alſo of the Milk, which *Catharine* Milk and Blood.

which instead of Blood, flowed out of her holy body when she was beheaded.

How credible this is, I will leave the Reader to judg; but must boldly say, that the tricks the Priests of *Rome* have to get money, are both many and strange.

Andrews Arm. *Kates* Finger. In the Church of the Holy Ghost is the Arm of St. *Andrew*, the Finger of St. *Kathanine*, and many other Reliques.

I perceive the Holy Ghost is in no great credit with them; for his church is but poorly endowed, that is, only furnished with an Arm and a Finger. As for the many Reliques oft-times named, I perceive they are of no great value.

A Register of such Reliques as I have found in reading Chronicles and Histories.

A Crown of Thorns. A Nail. A large piece of the Cross. The Napkin he wiped his face with. The Lady's Smock. The Swadling Clouts. *Simeons* Arm. POPE *Leo* the third bearing rule, there were given to *Carolus Magnus*, King of *France*, for the good service he did to Mother holy Church, these Reliques following: First of all, the crown of thorns wherewith Christ was crowned. 2. One of the Nails wherewith Christ was fastned to the cross. 3. A large piece of the Tree whereon Christ was hanged when he suffered his Passion. 4. Christs Napkin wherewith he used commonly to wipe his face. 5. The Smock of our blessed Lady, which she had on when she brought forth Christ. 6. The Swadling-clouts wherein Christ was wrapped when he lay in the Manger. 7. Old *Simeons* Arm wherewith he embraced Christ in the Temple of *Solomon*, when he broke out into these words; *Nunc dimittis*, &c.

One may see by this Paragraph, the fountain of all the Popish cheats, is the Pope himself; and that he endoweth persons and places with what of those Reliques he pleaseth; and if he say, This is the Ladies Smock, it is believed to be so; and truly, it may by some be thought rational, because that Mr. Pope is a very honest Gentleman, and never told a lye in plain downright English in all his life.

Head of St. *John Baptist*. The Head of St. *John Baptist* is affirmed of some to be in a certain Monastry which King *Pipinus* built in *France*. Some say it is at *Constantinople*, some hold that it is *apud Castrum Nogentis*, some maintain that it is at *Rome* in the church of *Sylvester*; but I believe it is consumed to dust according to Gods Ordinance upon all flesh.

This his head St. *John* himself did reveal to two Monks which came to *Jerusalem* on Pilgrimage.

Note. That St. *John Baptist* had more heads than one; for in the church of St. *Sylvester*, as before, you find his head. But it seemeth by this Paragraph, they cannot agree where it is; by which you may see the folly of these men and their followers, who are so fond of devised fables, that they will believe contradictions.

Yet by the way we are to consider, that the Pope can turn what he pleaseth into *John Baptists* Head; and can say to his Reliques, Encrease and multiply.

Pope

Pope *Urbani* the second bearing rule, St. *Andrew* appeared to a Husbandman, which at that present was one of the Army which went to conquer the Holy Land, and to win Christs Sepulcher out of the Infidels hands. and said unto him; *Come, I will shew thee where the Spear is that pierced Christs heart when he hanged on the cross*; for it lay hid in the ground, being buried at St. *Peters* Church at *Antioch*. This Soldier, at the commandment of St. *Andrew*, went unto the place appointed, and digged out the Spear, which was so virtuous, noble, and precious a Relique, and of so great power, that a certain man called *Bartholomew*, caused a great fire to be made of thirteen foot in length; and he having the Spear in his hand, went through the fire, and was not hurt, neither in himself, nor in his apparel.

The Spear that pierced Christ.

The Tale of the Spear.

His apparel was not hurt, because he had none on; but his body was so scorched that it cost him his life.

Moreover, through the virtue of this Spear, when the Army of the Christians were so pined away with hunger, that they were almost compelled one to eat another, this Famine ceased, and plenty of all things was ministred unto them: yea, through the virtue of this Spear, they overcame their Enemies, and had most glorious victories. By the virtue also of this Spear, a certain man called *Raymundus*, slew in one battel an hundred thousand *Saracens*; and besides many other notable spoils, he got Fifteen thousand Camels, wherewith the Christians were greatly comforted after so great labours taken for the recovery of the Holy Land, and of Christs Sepulcher.

I wonder they would stay so long from victuals till almost starved, when they had such a miraculous Spear about them.

I would wish the *Saracens* to have a care of this Spear!

It would pierce any Christian heart to hear such invented lyes imposed on the preachers to Christianity: But what is it that the Father of lyes, and Mother of abominations cannot invent? I will be bold to say, that in the Kingdom of *Spain* this Spear is to be seen in forty places; nay, they have pretended to have obtained great Victories against the *Moors*: nay, they have attributed much of their expelling the Moors out of the Kingdom of *Spain*, to these Spears; and every one of them is the very Spear that pierced the side of our Lord Christ when upon the cross.

Baldwinus, Emperor of *Constantinople*, gave unto *Lewis* King of *France*, for most precious Reliques, and things of incomparable virtue, the Crown of thorns that Christ did wear upon his head, and a great part of the cross whereon Christ dyed, with the Spunge wherewith they gave Christ vinegar and gall to drink, and the iron of the spear wherewith Christ was thrust to the heart on the cross.

The Crown of Thorns.

More great pieces of the Cross!

The Spunge that the vinegar was given in.

O the Frauds of *Rome*! we had the spear given before by *Urban*, and the great Wonders it did without its head; What would it have done if the head had been on it? We have before found a piece of the crown, and the whole crown, and behold it's here again! sure they that can make a Waxen Christ, can make Christs many crowns.

Pope *Gregory* the first, being Bishop of *Rome*, Christs coat which had no seam, was found (as they say), and brought unto *Jerusalem*, and laid up by the cross of Christ as a most precious and healthful Relique.

Thus they ascribed the power of healing to the old coat which they pretend to have found, which they could not have done if they had not lost the right faith of Christ.

Q. Ethel, the Daughter of *Pulco* King of *Jerusalem*, and Wife to *Theodorius*, by whom she had many goodly children, afterward by the consent of her Husband, returned unto *Jerusalem*, and became a Religious woman, where she found (as they write) a good quantity of Christs blood, which *Nicodemus* and *Joseph of Arimathea* got out of the wounds of

Christ when they washed his body, and she sent it to her Husband. Which blood (as they say) is at this day kept at *Bruges*, and is shewed every year to the people on the third day of the Month of *May*.

Note. These men are gone from the virtue of Christs blood to the matter; and that Christs blood can be saved 1600 years, is incredible! but that the people should make a piece of Pageantry of it, set it out to shew for money on such a day in the year, is prophanels.

The Crois again. Pope *Eusebius* the first, being Bishop of *Rome*, the crois whereupon Christ died, was found at *Jerusalem* by *Helena*, Mother to *Constantine* the Emperor, and kept for a noble and precious Relique.

Of this Crois there have been cut out for Reliques so many pieces since that time, that if they were gathered together, they would come to a greater quantity than five of the greatest Oaks in *Italy*.

And to encrease the honour of this crois, the aforelaid Pope *Eusebius* ordained the Feast of the *Invention of the crois*, and commanded it to be kept holy for ever after.

Note. The use of the crois is an invention of foolish men. This is not the crois St. *Paul* gloried in, as the Papists do.

The aforelaid *Helena* found at *Jerusalem* the three Nails wherewith Christ was fastened to the crois, and brought them with her to *Constantinople* with great reverence and honour, and gave them unto her son *Constantine*, who took one of them, and put it upon his bridle, which he used always when he went to the Wars, and at no other time, that by virtue thereof he might have good success against his Enemies. This Nail is at this day kept at *Mediolanum*, and had there in great reverence.

The second Nail he put upon his Helmet, which he used in the time of Wars, that by virtue thereof he might the sooner get the victory over his Adversaries.

The third Nail he threw into the Sea, called *Mare Adriaticum*, to repress, mitigate, appease, and asswage the cruel storms and fierce tempests of that cruel and raging Sea.

Note. Thus you see the three Nails disposed of; and these lying Priests do feign to have them as Monuments in other churches in *Rome*, as you heard before.

Here is now a good part of the Crois again. The said *Helena* brought with her also a good part of the holy crois from *Jerusalem* to *Constantinople*, which she caused to be sumptuously garnished, and gallantly trimmed, with a case of silver and precious stones.

And this part of the crois thus decked and adorned, she brought afterward to *Rome* with great reverence, worship, and honour, and placed it in that church which is now called *The church of St. Crois*.

Note. Thus these men that have forgot to reverence Christ, do adore and adorn the crois.

Here is the Coat again. Pope *Gregory* the first reigning, Christs coat that was without seam, which the blessed Virgin *Mary* made with her own hands for him, was found not far from *Jerusalem*, in a Town called *Zaber*, by three Bishops, *Gregory* of *Antioch*, *Thomas* of *Jerusalem*, and *Epiphanius* of *Constantinople*.

This coat was laid up in a fair Marble chest, and was found very fair, without breach, and uncorrupt.

The three aforelaid Bishops taking this coat of Christ out of the chest, brought

brought it unto *Jerusalem*, and laid it up very devoutly in a chest of *Ivory*, and with great honour as a most precious Relique. This is that coat for which the Soldiers did cast lots when Christ hanged on the cross.

And yet these lyars pretend to have it as a Relique in other places. Lyars had need have good memories. It's a like matter the *Roman* Soldiers should part with a coat, that wanted cloathes, as most Soldiers do.

Egelvotus Archbishop of *Canterbury*, found at *Papia* in *Italy*, one of St. *Austins* arms, and gave for it an hundred Talents of silver, and one of gold, and brought it with him into *England* with great reverence, and placed it as a most precious Relique in the City of *Venturia*.

You may see that they will be at great charge to maintain their superstition: But how can they say this was his Arm? one mans Arm may be like another. Note.

The Dish which was set before Christ with the Paschal Lamb that night wherein he instituted the Sacrament of his body and blood, was afterward found by the *Genoueses* at *Cæsarea*, and brought home into their own City with great joy, and is now there kept as a most precious Relique.

As the fool thinks, so the bell clinks. How came Christs dish at *Cæsarea*? And how, 1500 years after, could they know that from another dish? Note.

The aforesaid *Genoueses* have also the ashes of *John the Baptist*, which they brought with them from *Mirea* unto their own City, and keep them as most precious and [illegible] Reliques, as by whose virtue they have gotten most triumphant victories, and most victorious triumphs.

John the Baptist was not burnt, but buried by his Disciples, *Mat.* 14. 12. which was a 1000 years before the *Genoueses* were a people. Note.

The Head of St. *George* is kept of the *Venetians* even at this day as a most precious Relique.

This is a Fiction like the story of his killing the Dragon. Note.

The Head of St. *Ursula* was translated from *Colen* unto *Bergomo* in *Italy*, where it is now kept in the Monastry of the *Austin-Friers*, as a most holy Relique, and had in great reverence of the people.

Her Body, with the Bodies of the other 11000 Virgins which suffered with her, lye buried in *Colen* a City of *Germany*.

You may see every place will pretend some holy Relique to invite people to gaze. Note.

The Body of St. *Mark* the Evangelist, was brought by a certain Merchant from *Alexandria* unto *Venice*, where it is now kept and had in great reverence; the *Venetians* taking St. *Mark* [illegible] their chief Patron.

When men turn Papists, they go from God to creatures, and instead of Gods protection, put themselves under the Patronage of dead creatures, instead of the living God. Note.

Thomas Paleologus, graciously escaping out of the hands of the *Turkish* Emperor, brought with him out of *Achaia*, the head of St. *Andrew* the Apostle unto *Rome*, and with great humility gave it unto Pope *Pius*, who garnishing it most sumptuously, placed it with great honour and high reverence in the Church of St. *Peter* at *Rome*, as we have heretofore heard.

How the Heads and Members of their Saints are halled about to make a show of! Note.

The Black Friers gave to King [illegible] the third for a most precious Relique, a white Marble-stone wherein was the print of a mans foot, making the King believe that it was that stone whereupon Christ stood, when he leaving

ing this world, ascended into the Kingdom of his Father; and that it was the print, length, and breadth of Christs foot, left here in the earth for a worthy remembrance of his wonderful ascension.

The Gray Friers gave to the aforesaid King the blood of Christ.

The White Monks presented unto him our Ladies Milk, with most humble supplications unto his Grace that he would be good and gracious, favourable and liberal to his poor Beads-men and daily Orators.

Note. The great quantities of Christs Blood, and our Ladies Milk, show the cheat, as well as the length of time that they pretend to have kept it.

But I confess, they that can turn Wine into the Blood of Christ, may find great store.

The Bones of *Samuel* the Prophet were translated from *Rome* unto *Constantinople*, and there placed as Reliques of great virtue.

Note. To confute this Lye, take notice, *Samuel* was turned to his dust hundreds of years before the Papists began to show these tricks; and therefore this is feigned any man may see.

There hath been an old and long contention between the *French* men and *Italians* concerning the Bodies of St. *Benet* the Monk, and of St. *Scolastica* his Sister. The *French* men say plainly, that without all fail they have those bodies, and that they were translated from Mount *Cassine* unto the Monastry *Floriacens*, and there they are kept and honoured as most precious Reliques. The *Italians* stoutly deny this matter, affirming that their bodies remain still in Mount *Cassine*; so that whosoever will worship them, they must come thither, and there make their oblation.

Note. When these Fops agree, I shall begin to enquire into this matter, but never shall believe it.

The Body of St. *Dionise* is so holy and precious, that, as it is reported, *Clodoveus* King of *France* became mad and utterly out of his wits, because he unreverently discovered the foresaid body, broke off one of his arms, and privily carried it away with him.

Note. And sure no man that is in his wits will believe this story.

When the Body of *Bonifacs* Archbishop of *Mentz* was brought unto *Fuldes* Monastry to be buried, all the Bells in the Countrey rung in most goodly and comely order, yea, and that without any help of mans hand, only by the power of God, to testifie what a noble and precious Relique was brought unto them.

Note. O the blasphemy of these people, that will intitle the Holy and Wise God to be a countenancer of their Follies and Fanaticisms!

At *Argentgranum* there was brought a company of Reliques brought thither by *Charles* King of *France*, and that there was a very solemn Pilgrimage appointed unto them, which endured the space of seven years.

Here is the Crown of thorns again! Among all these Reliques the Crown of thorns was, which was put on Christs head; this they say had so great virtue in it, that the King holding it in his hand, it flourished and gave out leaves.

The aforesaid King brought it from *Constantinople* unto *Paris*, and there placed it among the other Reliques.

Note. I cannot but pity these people, whom the King joins with the Clergy to seduce or mislead them; for woful experience shows, that people for the most part will follow the Religion and Manners of their Kings. All the Idolatry that the *Jews* were guilty of, they were led into it by their Kings and Priests: what they believe and do, people think it is right.

Aaron

Aaron King of the *Perſians*, ſent to *Charles* King of *France* the bodies of St. *Cyprian* and *Spiratus*, with the head of St. *Panthaleon*, for moſt precious Reliques.

What the Pagan Prince ſent, might have been refuſed by the pretender to Chriſtianity, if he had not been as great a fool as the other. It's not the name, but the power of Chriſtianity, or Spirit of it, that makes men wiſe. Note.

The head of St. *Gregory* the Pope, and the arm of St. *Leo*, were tranſlated by Pope *John* unto the Church *Sinonſe*, and there placed as holy Reliques.

Reliques they might be, but not holy, if the Limbs of Popes. Note.

The body of St. *Martin* was ſo holy a Relique, that after it was tranſlated (as they write) it cleanſed the Leper of his Leproſie, it healed a man diſeaſed of the Palſie, and reſtored a blind man to his ſight, and made all the Trees in the Countrey to bring forth ſuch leaves, as far paſſed the courſe of nature.

If it had ever ſuch a power, when did it leave or loſe it? it's a wonder it do not ſo ſtill; but it may be a Lye, for all it flouriſhed ſo with leaves. The Popiſh Miracles are but tricks of art, and tales to pleaſe fools. Note.

St. *Bruno* Biſhop of *Colen*, brought with him from *Rome* St. *Peters* ſtaff, and placed it at the City of *Colen* in *Germany*, as an holy and precious Relique.

If the Papiſts did own St. *Peter's* golden doctrine, they would not much admire his wooden ſtick: but any thing will ſerve wooden Chriſtians! Note.

Rainoldus Archbiſhop of *Colen*, tranſlated the bodies of the three Kings that came to worſhip Chriſt, from *Mædiolanum* unto *Colen*. Theſe bodies were before taken away by *Helen*, *Conſtantine's* Mother, out of *India*, and brought unto *Conſtantinople*. Afterward they were tranſlated by Biſhop *Euſtorgius* from thence unto *Mediolanum*, and ſo from that place unto *Colen*, where they now remain as moſt worthy Reliques, and work great Miracles, as they ſay.

Is it not a ſhame that Chriſtians ſhould be ſo bewitched, as to think that the dead bodies of three Pagan Kings, which doubtleſs were hundreds of years before turned to duſt, ſhould be ſet up as Reliques of Saints! And could *Helen* fetch them from the remote parts of *India*, where ſhe never was? But I ſee every place muſt have ſome foppery or other to invite fools, and to inrich Prieſts. Note.

The holy and religious Monk St. *Bernard*, after that he was canonized and made a Saint by Pope *Alexander*, did ſo abound in working Miracles in the place where his body lay, by reaſon thereof great confluence of people reſorted to the Abby, that the Abbot of the place forbad him to work any more miracles. And bleſſed St. *Bernard* meekly and reverently obeyed Father Abbots commandment, and ſo for ever he took his eaſe, and wrought no more miracles.

This obedience was ſhewed, St. *Bernard* being dead.

A man would ſtand amazed at the confidence theſe people have in telling of lyes, yea, contradictions; but if true and conſiſtent, then doubtleſs the Abbot was an ill-natur'd fellow, that he would hinder the good that coſt him nothing. And had St. *Bernard* been ſet at work by the liberal God, he would not have been ſubject to a covetous Abbot, that had ſo much of his meat and drink devoured by poor people. But this ſounds like the reſt. Note.

In a certain Monaſtery of St. *Gabriel* is a great ſtone that fell down from Heaven, having in it the ſign of the holy Croſs, and a very lively Image of Chriſt, and written upon it with Golden Letters theſe words, *Jeſus Nazarenus Rex Judeorum.* This great ſtone, as they ſay, is a great precious Relique, and worketh great Miracles in the great Monaſtry of great Saint *Gabriel.*

Note. We may ſee what takes people off from holy Scripture, from God, from Chriſt; they have laden all people, and filled all places with ſuch lyes, cheats, and *hocus-pocus* tricks, that they have no room left in their hearts for truth.

Hugo the Monk at the deſire of Monk *William*, Abbot of *Hirſangia*, ſent unto him the hair of St. *Peter*, which was received with great reverence, and placed in the aforeſaid Abby as a true precious Relique, not without great honour daily done unto it.

Note. They honour any thing but Chriſt and God.

Norbertus came unto *Toline* to ſeek Saints Reliques; and after that he and his Company had given themſelves to faſting and prayer certain days, one of the number of the nine thouſand Virgins appeared unto him, and ſhewed him her name and the place where ſhe lay. The next day after, the aforeſaid *Norbertus* with his Company took her up with great reverence and ſolemnity, and placed her very devoutly, with many other Reliques, in the Monaſtry *Premonſtratenſe.*

Note. Thus people when they have forſaken the living God, ſeek dead ſtinking Carcaſes to adore and worſhip; and ſure if *Lazarus* ſtank in four days, this Woman could not be ſweet after many years; but to make it a Miracle they muſt pretend a Viſion.

In *Norfolk* there was a certain Monaſtry called *Bromholm*-Abbey, in the which was an holy Croſs brought thither by a certain Prieſt. This Croſs was ſo precious a Relique and of ſo great virtue, that it raiſed up unto life thirty-nine dead perſons, reſtored to their ſight nineteen blind men, and wrought many other notable Miracles.

Note. The people in *Norfolk* uſe to be more ingenuous than to be ſo cheated; but when Prieſts have once made men blind, they may lead them whither they liſt, out of one error into another.

In *Winfarthing*, a little Village in *Norfolk*, there was a certain Sword called the Sword of *Winfarthing.* This Sword was counted ſo precious a Relique, and of ſo great virtue, that there was a ſolemn Pilgrimage uſed unto it, with large gifts and offerings, with Vow-makings, Crouchings and Kiſſings. This Sword was viſited and ſought far and near for many and ſundry purpoſes, but ſpecially for things that were loſt, and for Horſes ſtollen or run aſtray. It helped alſo greatly to ſhorten a married mans life, if the Wife weary of her Husband would ſet a Candle before that Sword every Sunday, for the ſpace of one whole year, no Sunday excepted, for then all was in vain, whatſoever was done before.

I have many times heard when I was a child, of divers ancient men and women, That this Sword was the Sword of a certain Thief which took Sanctuary in that Church-yard, and afterward through the negligence of the Watchmen eſcaped and left his Sword behind him, which being found and laid up in a certain old Cheſt, was afterward through the ſubtilty of the Parſon and the Clerk of the ſame Parish, made a precious Relique full of virtue, able to do much, but eſpecially to enrich the Box, and to make fat the Parſons pouch.

I ſhall

I ſhall leave the Reader to weigh this Story, and by putting both ends together, he may ſee there is no end of the *Romiſh* cheats, and the peoples folly. Note.

In *Thetford*, a Town in *Norfolk*, there was a Pariſh-Church, which is now deſtroyed, called St. *Audrice*: In this Church, among other Reliques was the Smock of St. *Audrice*, which was there kept as a great jewel, and precious Relique. The virtue of this Smock was mighty and manifold, but eſpecially in putting away the Tooth-ach, and the ſwelling of the Throat; ſo that the Patient were firſt of all ſhriven, and heard Maſs, and did ſuch Oblations as the Prieſt of the Church enjoyned.

All was governed by the Prieſt, and the Prieſt by his covetouſneſs, of which there is no end. Note.

In the Monaſtry of St. *Edmundsbury*, beſides many other almoſt innumerable Reliques; there was one, a modeſt, ſingular, and precious Relique, called St. *Edmunds* Girdle: The virtue of this Relique was, That if any woman being with Child, came devoutly on Pilgrimage to ſweet St. *Edmund*, and were girded about with that holy Relique by ſome Monk, and to kneeling down before St. *Edmund's* ſhrine, ſaid certain *Pater Noſters*, certain *Ave Maries*, and a Creed in the Worſhip of God, and of our Lady, and ſweet St. *Edmund*, and paid the accuſtomed offering, ſhe ſhould not periſh of that Child, but have good and lucky deliverance.

This was an eaſie medicine, but like all the reſt, chargeable: They wrought all their Miracles for money, by which it appears they were none of Chriſts Diſciples, who as they received freely, gave freely, but Antichriſts merchandize was always of more coſt than value. Note.

In the ſame Monaſtry there was alſo another holy Relique, which was called the *pardon bowl*; whoſoever drunk of this Bowl in the Worſhip of God, and St. *Edmund*, he had 500 days of pardon, *toties quoties*.

How ſome for cure, ſome for pardon, all were made to bring Griſt to the Popes Mill. Note.

The Coat of St. *John* the Evangeliſt was ſo holy a Relique, and of ſo great virtue, that by touching thereof, ſuch as were diſeaſed, were cured; the ſick were made whole, the blind were reſtored to their ſight, the Lepers were cleanſed, and Devils were caſt out of men.

Theſe are ſuch incredible Stories, that they need nothing to confute them, but the ſerious reading and weighing them. Note.

In *Geneva* was a certain Relique, called St. *Peters* Brain, and was eſteemed for a precious treaſure among all the people of the Countrey, and had in great worſhip. But after that it pleaſed God to reveal the truth of his holy Word to the Inhabitants of the City, and the crafty juggling of the Papiſts began to be eſpied, and ſearch made, it was found to be not St. *Peters* Brain, but a Marble-ſtone.

When people came to exerciſe their own brains, they ſoon found the cheat, and ſo may men now. Note.

At *Piſe*, at *Ravenna*, at *Clugny*, at *Angers*, at St. *Saviours* in *Spain*, &c. are the Cruſes or Water-pots which they call *Hidries*, wherein the Water was that Jeſus Chriſt changed into Wine at the marriage of *Cana* in *Galilee*, and are taken for great Reliques. Note. Theſe Pots are found in divers places, and none but they that are drunk with the Popes Wine, will believe it.

And as in the aforeſaid places they have the Cruſes, or Water-pots; ſo they of *Orleans* affirm and ſay, That they have among them at this preſent, part of the Wine which Chriſt miraculouſly turned from Water unto Wine,

Wine at the aforeſaid marriage, and kept it among them devoutly as an holy and worthy Relique. This cuſtom alſo have they among them: Once a year, ſo many as will religiouſly and devoutly come on Pilgrimage unto the aforeſaid Relique, and offer ſomething for the relief of our Mother-holy-Church, they ſhall not only ſee it, but alſo taſte of it, by licking the end of a Spoon, which is dipped into it. And they make the ſimple people believe, that it is part of the ſame Wine which Chriſt at the marriage of *Cana* in *Galilee* turned from Water into Wine. They add moreover, that the taſting of the Wine is not only profitable to expel all ſorrows and cares, and to make them the more merry and joyful all the year after, but alſo very medicinable againſt divers and ſundry diſeaſes. And the virtue thereof is ſo great and marvellous, that although never ſo many taſte of it, yet the quantity thereof abideth always one, and diminiſheth nothing at all. Is not this a marvellous Relique!

Note. This is a thing which requireth great ſtore of Ignorance to make it go down; and I hope the people of *England* will never be ſo drunk with the Wine of the Cup that the Whore of *Rome* fills out, as to believe any of the Wine Chriſt made by a Miracle, is to be licked in *Spain* from the end of a Spoon.

The Knife wherewith the Paſchal Lamb was cut up at the Supper which Chriſt made with his Diſciples the night before he was crucified, is, as they ſay, at *Trier*, and there kept for a precious Jewel, with no ſmall devotion and reverence.

Note. At how ſmall rates theſe *Papiſts* deceive the people! here is a Knife forſooth had in great reverence, becauſe the Lord uſed it at the Paſchal Supper; but that the Good-man of the houſe where they eat, did not call for his Knives and other things, but that his Diſh and Knife was carried away by the Diſciples, is to make them thieves like Popiſh Prieſts in *Spain*: this is like the reſt of their lyes, and I hope will cut them to the heart.

Part alſo of the Bread which was at that Supper, is to be ſeen at St. *Saviour*'s in *Spain*.

Note. This is Bread of Sixteen hundred years old, if they ſay true; but they are ſuch old lyers that there is no wiſe man will believe them.

The Platter. The Platter alſo wherein the Paſchal Lamb was put, is found to be in divers places, as at *Rome*, at *Geves*, at *Earles*, *&c.*

Note. This Platter it ſeemeth is in many places, ſo that a wiſe man will judg it is not at all, except they can multiply Platter as they can do bodies of Chriſt, which they ſay may be in many places at the ſame time; much alike.

The Cup wherein Chriſt gave the Sacrament of his blood to his Apoſtles to drink, is ſhewed at our Lady of the Iſle near to *Lyons*, and alſo at *Allegeios* in a certain Covent of *Auſtin*-Friers, and in both places kept as a moſt precious Relique. How this may be (good Reader) make no inquiſition, except thou wilt repay unto them that lately have brought in the Doctrine of the Ubiquity of Chriſts body. But if they can perſwade thee that one and the ſame Cup, being a dead thing, may be in divers places at once, then maiſt thou the ſooner be brought to believe the ſtrange Doctrine of the Ubiquity of Chriſts body.

Note. That what is ſaid to the former Paragraph ſerves to undeceive the Reader in both.

The Towel, Napkin or Cloth, wherewith Chriſt wiped his Apoſtles feet after that he had waſhed them, is not only at *Rome* in the *Lateran* Church,

Church, but also at *Aix*, and at St. *Cornelius*, with the sign of *Judas* foot.

The Traytor *Judas* betrayed Christ but once; these Popish Priests make a Trade daily to betray Christ in his Person and Members into all the contempt imaginable, by their frauds and falshoods. Note.

The very same bough that Jesus held in his hand when he entred into *Jerusalem* on *Palm Sunday*, is (as they say) at St. *Saviours* in *Spain*, and is taken for a great Relique.

It is doubtful whether Christ had a bough or not, for the holy Text is silent. But that this is a falshood, is out of all doubt. Note.

The common opinion is, That Christ was fastned to the Cross only with three Nails, which Nails, how they were bestowed, we have heretofore heard. Notwithstanding it is found that there is one of those Nails at *Rome* in St. *Helens* Church, another in the Church of the holy Cross, another at *Milan*, another at *Carpentras*, another at *Venice*, in *Germany* two, at *Colein* one at the *three Maries*, another at *Triers*, one in *France* at the holy Chappel of *Paris*, another at the *Carmes*, one also at St. *Denis* in *France*, one at *Bruges*, one at *Tenail*, one at *Draquigne*, *&c.* And every one of these places perswade themselves to have one of those three Nails wherewith Christ was fastned to the Cross, and count it for a precious Relique. But how this may be true, let the indifferent Reader judg. But who knoweth not that the Kingdom of the Papists is crowned, confirmed, and maintained with lyes and tyrannies?

The Spear-head wherewith Christ was thrust to the heart, is not only at *Rome*, but also (as they report) at the holy Chappel of *Paris*, at the Abbey of *Tenail*, at St. *Enge*, at *Selne*, &c. And in all these places it is counted to be a precious Relique: Also the very same Spear wherewith Christ was pierced unto the heart.

That divers Thorns of Christs thorny Crown be at *Rome*, we have likewise before heard: But besides those there are other, yea and those not few, at *Venice* one, at *Bruges* five, at *Besanson* in St. *Johns* Church three, at St. *Saviours* in *Spain* I cannot tell how many; at St. *James* in *Galicia* two, at *Alby* three, at *Tholouse*, at *Mascove*, at *Charoure* in *Poictiers*, at *Clere*, at St. *Floure*, at St. *Maximine* in *Province*, in the Abbey of *Salle*, in the Parish-Church of St. *Martin* at *Noyon*; in every one of these places there is at the least one, and in many other places.

The Purple Robe wherewith *Pilate* cloathed Christ in derision, for as much as he called himself a King, is at *Rome*, as we have heard. But as touching the Garment that was Woven from top to toe, without seam, whereon lots were cast, it is found to be in divers places, one at *Argentine*, near *Paris*, another at *Trier*, &c. And the *Turk* mocking the folly of the Christians, saith plainly, That he hath this Garment in his hands.

Reader, consider well the five former Paragraphs, and thou wilt see the Trade of cheating by the Priests, and how well content the people are to have it so, like them in the Prophet *Jeremiah's* time, *Jer.* 5. 31. and thou wilt see cause to thank God thou art delivered from the Error of the wicked Church of *Rome*. Note.

The Soldiers that crucified Christ plaid, as they say, at Dice for the aforesaid Coat of Christ, which Dice were three in number, and yet remain as precious Reliques: One of them, they say, is at *Trier*, and the other two at St. *Saviours* in *Spain*.

Note. That they caſt Lots, the holy Text ſaith; but that they plaid at Dice, is one of their Fables: but what if it ſhall appear there was no Dice in thoſe days, will not they appear great lyars? But if perchance there was amongſt the Pagan Soldiers, muſt the Devils bones (as people call Dice) now become holy Reliques? O horrid Impiety!

The Cloth which was put upon Chriſts head when he was laid in the Sepulchre, is kept as an holy Relique at the *Auguſtines* of *Carcoſſone*.

Note. It's ſtrange this old Clout is not waſhed to rags in 1600 years, or elſe it's but a ſoul one by this time: but where was this ſmall piece of Cloth kept before the Whore of *Rome* began to ſhow her tricks, which ſhe thought not of, or was aſhamed to do, till within theſe ſix or ſeven hundred years?

Chriſts Winding-ſheet wherein he was wrapped, and laid in his grave, is found perfect and whole, (as they ſay) in divers places, as at *Nice*, at *Aix*, at *Traicte*, at *Beſancon*, at *Eadoe* in *Limoſin*, &c. And in all theſe places it is kept as a moſt precious Relique. But how one ſheet can be in ſo many places at once, muſt be learned of thoſe Maſters who teach the Ubiquity of Chriſts natural body.

Note. If it were poſſible by their art of Tranſubſtantiation to make Chriſts perſon in many places, yet this old ſheet ſure is not a fit ſubject of that Art.

Note. The Aſſes tail whereon Chriſt rode on *Palm-ſunday*, is to be ſeen at *Genes*, and is there held for an holy Relique.

What Aſſes are the poor people that have given up their ſenſe and reaſon to their lying Prieſts, and are made to believe an Aſſes tail to be a holy Relique! and why muſt his tail be cut off? could they not as well have kept the Aſſe, as have been ſuch Aſſes themſelves as to think a man in his wits will believe ſuch a fiction?

There is alſo in a certain Monaſtry kept for a Relique, a morſel of that broil'd fiſh which Chriſt preſented, and gave to St. *Peter* when he appeared unto him on the Sea-ſhore after his Reſurrection.

Note. How incredible things do theſe men faln! but what good-luck have they, that they can keep fiſh ſo long after it's broiled? It's a wonder the Mice had not eat it in 1600 years time! it's ſtrange the *Jews* had not eat it in the time of the Siege of *Jeruſalem*, when old ſhoes were good meat, if *Joſephus* ſpoke true!

At *Reines* in *Campania* there is a Stone behind the high Altar, wherein (as they ſay) is the form of Chriſts Hips. This is taken for a great Relique alſo, and kiſſed devoutly of many devout people. And they ſay this was done at ſuch time as our Lord became a Maſon to build their Church-porch.

Note. This is ſuch a weak and ſenſeleſs Fiction, that I can note in it nothing, but that the Inventors were notorious fools.

Our Ladies Smock, beſides divers other places, is to be found (as they ſay) at *Aix*. And this is the order when it is ſhewed. One holdeth it out upon the end of a pole, as it were a long white Surplice of a Prieſt. This Smock is ſo long and large, that if *Mary* had been a Giant, yet could ſhe ſcarcely have worn ſuch a monſtrous Smock. And for to make a better ſhew thereof, one doth carry ſtraightway after a Hoſe of St. *Joſeph* her Husband, yea and that ſo little, and ſo ſlender a Hoſe, that it may ſeem little enough for a Dwarf to wear, and ſuch a one as they ſay *Tom Thumb* was.

The

The ſtories of *Thomas Thumb* and *Don Quixot* ſure would be Canonical with the people which believe ſuch things as theſe, if the Popes Holineſs would declare them ſo. Note.

Of our Ladies Kercheirs, two yet remain and are preſerved as moſt precious Reliques: one at *Trier* in St. *Maximins* Abby; another at *Lilio* in *Italy*.

That a woman of ſo great vertue, and worthy of ſo much honour, ſhould be ſo diſgraced as to have her Smock and other parts of her old Napery thus expoſed when Sixteen hundred years old, is certainly a great ſhame. Note.

The Girdle of our Lady is at *Prat*, and kept as a holy Relique.

One of our Ladies Slippers is at St. *Jaqueries*, and one of her Shooes at St. *Floures*, and are taken for great and ſolemn Reliques.

That ſhe might wear a Girdle, is credible; but that ſhe wore Shooes, I doubt, becauſe there was none but Sandals worn in that Country; but I am glad ſhe was ſo well furniſhed to have Shooes and Slippers both; but how ridiculous ſuch ſtories are I leave you Reader to judg. Note.

Two of our Ladies Combs (as they ſay) yet remain and are kept as holy Reliques. One at *Rome* in St. *Martins* Church, and another in the Church of St. *John* the great of *Beſancon*.

Our Ladies Wedding-ring is alſo kept as a precious Relique and Heavenly Jewel at *Peruſe*.

Divers of our Ladies Gowns are to be found in divers places, as at *Rome* in St. *John* of *Lateran*. In St. *Barbara's* Church. In St. *Maries* upon *Minerve*. In St. *Blaſes* Church. At St. *Saviours* in *Spain*. At the leaſt they ſay they have certain pieces of her Gowns, and keep them devoutly as holy Reliques.

The Slippers of St. *Joſeph* our Ladies Husband are in St. *Simons* Abby of *Trier*, and are had in great reverence and honour. Of his Hoſe we have heretofore heard.

Reader, conſider what vain people theſe are which always keep minds exerciſed about ſuch toys and old rags as theſe; as for a Wedding-ring ſhe never had any, nor was it the cuſtom in thoſe days to have Wedding-rings. Note.

At *Carcaſſone* the Papiſts boaſt to have certain Reliques of St. *Michael* the Archangel, and likewiſe at St. *Julians* of *Tours*. They do ſhew at great St. *Michaels* (which is ſo well haunted of Pilgrims) his Sword which is like a Childs Dagger, and his Buckler likewiſe which is as it were the boſs of a Horſe-bit.

That Angels ſhould have Swords and Shields, is ſo vain, that all the wit the Pope and Clergy of *Rome* have, can never defend themſelves from the imputation of being moſt horrid Impoſtors in aſſerting; but that the Sword ſhould be like a Childs Dagger, and the Shield or Buckler like the boſs of a horſe-bit, none but knaves will ſay, and none but fools will believe it. Note.

Although we [illegible]d before that the head of St. *John Baptiſt* is in divers places, yet they [illegible]*miens* boaſt to have the viſage of St. *John*. And in the Maſk which they ſhew, there is the ſign of the cut of a knife overthwart the eye, which they ſay *Herodias* gave him. But they of St. *John* of *Angel* deny it, and ſhew the like part. As concerning the reſt of the Head from the crown to the forehead, it was at *Rhodes*, and is now at *Malta*, as it

is

is thought; at the leaſt they have made men believe that the *Turk* did render it them. The hinder part is at St. *John* of *Nemoures*. The Brain is at *Noyon*. Beſides all this, they of St. *John* of *Morein* do not want ſome certain part of the Head. His Jawes are ſeen at *Beſanſon* at St. *John* the great. There is another part at St. *John* of *Latians* at *Paris*, and at St. *Floura* in *Auvergne*. They keep his Hair at St. *Saviours* in *Spain*, the Brow and ſome of the Hair. There is alſo a little thereof at *Noyon*, which is ſhewn very authentickly. There is alſo ſome part (I know not of what place) at St. *Lukes*. As for St. *John Baptiſts* Arm, they of *Sene* boaſt to have it, which is repugnant to all ancient Hiſtories. Now as touching that finger wherewith St. *John* did point and ſhew our Lord Jeſus Chriſt, ſaying, *Ecce Agnus ille Dei*, &c. *Behold that Lamb of God that taketh away the ſin of the world*, it is found to be in many and divers places. There is one at *Beſanſon* in the Church of St. *John* the great, another at *Lions*, another at *Bruges*, another at *Florence*, another at St. *John* of *Adventures* near to *Maſcone*.

One of St. *John*'s Shoos is at the Charter-houſe of *Paris*. His Jacket is at *Rome* in the Church of St. *John* of *Lateran*; where alſo, as they ſay, is the Altar whereon he prayed in the deſert: As if in thoſe days they uſed to make Altars for every purpoſe, and in every place! It is a marvel that they make not the people believe alſo that he ſung Maſs!

In *Avignon* is the Sword wherewith he was beheaded. At *Aix* is the Linnen Cloth that was ſpread under him when he was beheaded.

At *Poitiers* they have the Jaw-bone and beard of St. *Peter*.

At *Trier* there are divers bones both of St. *Peter* and St. *Paul*.

At *Argenton* in *Bury*, one of St. *Paul*'s Shoulders.

At St. *Saviours* in *Spain* one of St. *Peter*'s Slippers: They of *Poitiers* alſo brag that they have St. *Peter*'s Slippers, but thoſe are wonderful trim and brave, made of Satin, and broidered with Gold, as though he had been like to our Popiſh Biſhops when they are dreſſed and decked like Puppets in their Pontificalibus. When it is well known that *Peter* lived a very poor man, as it evidently appeareth by theſe words which he ſpake to a certain man that was lame from his mothers womb, *Silver and gold* (ſaith he) *have I none, ſuch as I have I give thee; in the name of Jeſus Chriſt of Nazareth riſe up and walk*. And are not theſe the words of St. *James*, *Hath not God choſen the poor of this world?* Saith not St. *Paul* of himſelf and of his fellow Apoſtles in this wiſe, *Even unto this time we hunger and thirſt, and are naked, and are buffeted with fiſts, and have no certain dwelling place, and labour, working with our own hands?*

Note. This Paragraph ſhews that their Reliques are of their own invention by the gayneſs of them, which agrees not at all with the poor eſtate of the holy men they talk of.

St. *Peter*'s Pontifical Chair with his Cope wherein he ſaid Maſs (as the *Papiſts* fain) are at *Rome*, and kept as precious Reliques.

About the Altar whereon he ſaid Maſs, there is great contention; they of *Rome* affirm that they have it, and they of *Piſe* likewiſe ſay they have it. But how the lying *Papiſts* ſtrive among themſelves for [illegible]ve, who knoweth not? ſeeing that neither that monſter the Maſs, nor yet Altars were received into the Church of Chriſt many years after the death of St. *Peter*.

Note. By this they pretend to juſtifie their own fooliſh Gayeties, and therein be-lye the Primitive modeſty and plainneſs of the Chriſtian Religion.

The Sword alſo wherewith St. *Peter* cut off *Malchus* his ear, is reſerved

and

and reverenced of the *Papiſts* in divers and ſundry places.

The having one Sword in ſo many places, is a reaſonable ground to conclude they have it no where. Note.

Saint *Peter*'s Croſier is ſhewed at St. *Stephens* of *Grees* at *Paris*: But they of *Collen* plainly affirm that they have it: So likewiſe ſay they of *Trier*. But it is truly to be thought that none of them all have it; for in St. *Peter*'s time there were no ſuch baubles as the Popiſh Biſhops uſe now-a-days, neither Miter nor Croſier, Cope nor Veſtment, Altar nor Altar-cloth.

Saint *Bartholomew*'s skin is at *Piſa*, and there kept for an holy and precious Relique, notwithſtanding in the Kingdom of *Naples* they plainly affirm that they have the whole Body of St. *Bartholomew* with skin and all. And in St. *Bartholomew*'s Church at *Rome* they ſtoutly maintain that he is there both body and skin, and in no other place.

Poor St. *Bartholomew* is at *Piſa*, and at *Rome* too; what place next? an Arm with the *Walloon* Jeſuits at St. *Omers*, and five Ribs at *Leige* in *Germany*, and a Leg at *Burgos*, and an Head at *Villa Garſia*.

Saint *Mathias* hath one Body at *Padua*, another at *Rome* in the Church of St. *Mary* the greater, and a third Body at *Trier*: Beſides this, he hath a Head and an Arm at *Rome*, and another Body at *Salamanca* in *Spain*, and another at the Cathedral at St. *Omers*, and another where Mr. *Pope* pleaſeth: Nay he hath any thing but Truth and true Religion; but theſe have left *Rome* long ſince. Note, here is a bleſſed increaſe of St. *Mathias*.

At *Ortone* the Body of Saint *Thomas* the Apoſtle is kept and taken for an holy Relique, notwithſtanding they of *Trier* ſay they have certain of his Bones, and at *Rome* they boaſt to have his Arm and Head.

The Chalice out of which St. *John* the Evangeliſt drank the Poyſon, being condemned by *Domitian* the *Roman* Emperour, is found in two places, and taken for a great Relique: One is at *Rome* in the Church of St. *John* of *Lateran*, and the other at *Bullen*.

At our Lady of the Iſle near *Lions* are kept for precious Reliques the twelve Combs of the twelve Apoſtles.

St. *Anne* Mother of the Virgin *Mary*, hath one of her Bodies at *Apte* in *Provence*, the other at our Lady of the Iſle, at *Lyons*. Beſides this, ſhe hath one Head at *Trier*, the other at *Turen*, another at *Turinge* a Town named after her name. I omit the pieces of her Body which are in more than a hundred places, as an arm in St. *Paul*'s Church at *Rome*, *&c.*

Note. When they are agreed amongſt themſelves, it will be time enough to believe them, of the ſtory of the twelve Combs and Cups, Bodies and bones, they talk of in theſe four laſt Paragraphs.

Lazarus the Brother of *Martha* and *Mary Magdalen*, hath three Bodies, one at *Marſeilles*, the other at *Autbum*, the third at *Avalon*. Every one of theſe places boaſt that they have the true Body of *Lazarus*. But how this may be, no man may demand, except he will be taken for a *Lutheran*.

Mary Magdalen's Noli me tangere, hath great Veneration in the *Romiſh* Church.

Mary Magdalen is known to have two Bodies, one at *Veſelnere Auſerre*; the other, which is of greater renown, at St. *Maximius* in *Provence*.

Beſides, ſhe hath divers parts of her Body in divers places, as her head, with her *Noli me tangere*, her bones, her hair, *&c.*

Note. With what face can theſe people look men in the face, and boaſt of unity of the Church of *Rome*, when they cannot agree about a few bones and old invented Reliques, about which they prove themſelves lyars, and under the curſe of believing lyes? But as for the *Noli me tangere* of *Mary Magdalen*, I ſuppoſe the Prieſts have a great devotion, and the people kiſs it with as much.

St. *Longus* the Knight who pierced the ſide of our Lord Jeſus on the Croſs with a Spear, hath two Bodies in two ſundry places, the one is at *Mantone*, the other at our Lady of the Iſle, near *Lyons*.

Truly I ſhould be as well contented if he had had two and twenty.

The Bodies of the three Kings which came to worſhip the new-born Saviour of the World, whom the *Papiſts* have baptiſed with theſe names, *Balthaſar*, *Melchior*, and *Gaſpar*, are conſtantly affirmed of many to be at *Colen*; but they of *Millain* ſay plainly that they have theſe Bodies of the three Kings; ſo that whoſoever will worſhip them, they muſt come unto *Millain* and offer there unto them, or elſe all their labour is loſt. About this matter there hath been great contention in times paſt, inſomuch that it was brought before the Apoſtolique See to be determined.

Note. And could not the Pope by his art perſwade the fools they are in both places? and if I am not miſinformed, they are in the great Church in *Portugal* alſo. And they pretend to have the Bodies of one of thoſe three Kings at *Palencia*, and another at *Toledo* in the Kingdom of *Spain*.

St. *Denis*, whom ſome take to be one of the Apoſtles Diſciples, and the firſt Preacher of the Goſpel in *France*, hath two Bodies in two ſundry

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dry places: one is at St. *Denis* in *France*, the other at *Regensburg* in *Germany*. About this matter alſo there hath been no ſmall ado who have the true body of St. *Denis*, inſomuch that the Apoſtolique See was fain to give judgment therein. And yet both of them perſiſt in their fancy.

And well they may perſiſt, for it is but a fancy, like all the trinck- Note.
ets we have heard of in this whole Inventory of their Merchandize.

The Body of St. *Stephen* is reported to be whole in his Church at *Rome*. Notwithſtanding his Head is affirmed to be in *Arles*; and his Bones are in more than 200 places.

Thus do theſe fools prove themſelves Knaves and Lyers; and would Note.
not *England* be bleſt to entertain ſuch a ſort of Religion and Religious men?

The Stones alſo wherewith St. *Stephen* is reported to be ſtoned to death, are kept as Reliques at *Florence*; again in *Arles* at the *Auguſtines*, and at *Vigan* in *Languedock*. There is alſo at *Poictiers* one of the aforeſaid Stones, which, as they ſay, if it be aptly applied to a certain part of a Woman that is big with Child, is very profitable unto the ſafe deliverance of the Child, to the haſty expedition of the Birth, and eaſing of pain.

Would it not be well to find out who gathered theſe ſtones toge- Note.
ther, and kept them till the Church of *Rome* began to ſhow ſuch tricks, and invent this Trade, cheating her followers.

St. *Sebaſtian* hath four whole bodies, in four ſundry places, whereof one is at *Rome* in St. *Laurences* Church, the other at *Soiſon*, the third at *Pilligne*, near *Nantes*, the fourth near *Narbon*, in the place where he was born; beſides this, he hath two heads, the one at St. *Peters* at *Rome*, the other at the *Jacobins* of *Tholouſe*. But all theſe are but empty ſkulls, if it be true what is reported; for the *Gray-friers* of *Angers* affirm, that whoſoever have St. *Sebaſtians* head, they have all his brains, which they keep for holy and precious Reliques. *Item*, the *Jacobins* of *Angiers* have an Arm of his, and they of St. *Servine* of *Tholouſe* have another. Another alſo of his Arms (if one man may have ſo many Arms) is at *Avergne*, and another at *Mombriſon* in the foreſt, beſides the ſmall little pieces that are in many other Churches.

This Story, if well obſerved, doth ſo fully confute it ſelf, that one Note.
half blind may perceive it. And what is the reaſon that they at *Lisbon*, who do one day every year go down to the Water-ſide to look for him, do not rather go to theſe places to meet him?

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The Arrows alſo wherewith St. *Sebaſtian* was ſhot, are preſerved and kept for Reliques; whereof one is at *Lambeſt* in *Provence*, another at *Poictiers* at the *Auguſtines*, and the reſt are here and there.

Mr. *David Rivers*, when he kept a Cooks Shop in *Nortonfall-gate*, at the Sign of the *Plow*, there lodged two *French*-men at his houſe, which were (as they ſaid) *Pilgrims*, and had been at *Jeruſalem*.

Among ſeveral other diſcourſes, ſaid Mr. *Rivers*, you could not chuſe but be expoſed to great want, in ſo long a Journey.

No, ſaid one of the Pilgrims (the other ſtanding by) we did ſeldom want long, for by one means or other we were ſoon ſupplied.

But we were once in a very great ſtrait, night coming on, and we having neither food, nor money, but only a few odd things that might yield ſome ſmall matter; So we entred into an houſe, required Lodging; which being granted, we demanded of the Woman, if ſhe had any thing to eat? No indeed, replyed the Woman, I have nothing in the houſe but Bread, that is fit for this day (it being then a Fiſh-day); but had it happened on another day, I could have furniſhed you with a good Rib of Bacon: bring us that, ſaid we, we are holy Men, and can make it Fiſh. It being brought, we prayed over it; and then pronounced it was no more Fleſh, but Fiſh. And after it was boyled, and we well ſupped thereon, we ſoon found an invention for to make profit of the Bone, to ſurmount the price of our Meat and Lodging. So to work went we with our Knives; and after two hours we had ſcraped it ſo exactly, that it appeared to have lain long in the ground.

We gave the Woman the Bone, with great charge to lay it up very ſafe, which ſhe did: In the morning we demanded the Bone, and gave her the things which we had brought with us, to lay up until we went a little way, and we would ſoon return. So walking about three or four Miles, we came to an Abbey, and having found the Abbot, we told him our buſineſs; how that we were Pilgrims, and had been to viſit the holy Land; and in our Pilgrimage, in the Sepulchre of our bleſſed St. *Anthony* we had found a wonderful Relique of his, even one of his Ribs. And having ſpecial love and reſpect to that Abbey, more than to any other, were willing to beſtow it upon the ſame.

The which was received with great joy and thankfulneſs, and we honourably treated. And he forthwith ſummoned all the people in the adjacent parts, to the Abbey; where being met, and the aforeſaid Bone being ſet on the Table, in a Silver Charger, the Ab-

bot

hot ſaid, Here lyeth the Bone of our bleſſed St. *Anthony*; therefore let no Adulterer, Thief, Drunkard, or other profane perſon, preſume to come within ſix foot of the Table, to offer their offering; and the very woman that ſold them the Bacon, did offer among the reſt.

St. *Anthony*, whom the Papiſts feign to be a cholerick and angry Saint, burning whomſoever he is angry with, is found to have two bodies; one at *Arles*, the other at *Venice* among the *Anthenians*. There is a Knee of him alſo at the *Auguſtines* of *Albi*. There are alſo at *Burge*, at *Maſcon*, at *Dion*, at *Chalouſe*, at *Ourour*, at *Beſancon*, &c. divers Reliques of divers Members of St. *Anthony*, to ſay nothing of that Baggage which Pardoners carry about them from Countrey to Countrey to deceive the people withal, which is no ſmall quantity.

Here I cannot omit to affix a Story which I received from an honeſt man, whom I dare credit, and is alive to atteſt the Truth of it as he heard it. Note.

St. *Patronel*, otherwiſe called *Paruel*, the Daughter of St. *Peter*, hath alſo two bodies, one at *Rome* in her Fathers Church, and another at *Mans* in the *Jacobin Covent*. This latter body is had in great Reverence, and is ſought far and near of all ſuch as are diſeaſed of Agues. Beſides theſe two bodies, there are found in other places many Reliques of hers, which are full Religiouſly kept, and taken for things of great virtue.

Are not the words of the Apoſtle, 2 *Theſſ.* 2. 9, 10, 11. *verſes*, fulfilled in theſe Merchants of *Rome*? And are not their followers given up to believe lyes, with whom ſuch cheats are in credit? Note.

St. *Suſan* likewiſe hath two bodies, one at *Rome*, and another at *Chaloſſe*; and both are affirmed to be her true body.

Aarons Rod, whereof we ſpoke before, is found to be not only at *Rome* in the *Lateran* Church, with the Ark of the Covenant, but alſo at the holy Chappel of *Paris*. And they of St. *Saviours* in *Spain* affirm, That they alſo have a certain piece of the Rod. Moreover, they of *Burdeaux* ſay, That the Rod which is ſhewn there in St. *Severines* Church, is the very ſelf-ſame Rod that *Moſes* and *Aaron* had in *Egypt*, and was turned into a Serpent. *Arons* Rod again the third time.

Sure theſe men are taught by the old Serpent that deceived *Eve*, and are in love with all forbidden fruit. Note.

Mr. *Moor* writeth, that while *Rhodes* was in the hands of the Chriſtians, which is now in the poſſeſſion of the *Turk*, there was in that City a great and precious Relique, which was one of the Thorns

in Chriſts Crown. This Thorn, ſaith he, upon *Good-friday* every year for theſe two hundred years, hath been ſeen in the ſervice-time to bud and bring forth flowers.

Note. Though we have had a good burden of theſe Thorns already, yet none like this which brought forth flowers, which when the *Turk* ſays it, we may think it worth the while to go ſee it. But though he be a misbeliever, he is not ſuch a lyar as theſe Popiſh Prieſts, and therefore till he ſay it, we may ſuſpend our Journey.

Eraſmus in his Colloquies ſaith, That when he was at *Canterbury* he ſaw in the Church dedicated to *Thomas Becket*, a certain Altar dedicate to our Lady, where the ſaid *Thomas* ſaid his laſt Good-night to her when he ſhould depart hence. In that Altar, ſaith he, is the point of the Sword that ſtirred about the brains of this bleſſed Martyr, and there lye his Brains ſhed upon the earth, whereby ye may well know that he was never dead.

Not far from thence, ſaith he, we ſaw the Brain-pan of that holy Martyr, which was thruſt quite through, all the other was covered with ſilver, except the upper part, which was bare to be kiſſed, *&c.*

There hang alſo the ſhirt of hair and his girdle, with his hairy breeches wherewith the noble Champion chaſtened his body.

From thence we returned into the Quire, on the North-ſide whereof were the Reliques.

A wondrous thing it was to ſee what a ſort of bones were brought forth, Skulls, Jaws, Teeth, Hands, Fingers, whole Arms, *&c.*

There was alſo brought forth an Arm which had yet the red fleſh upon it.

Alſo a Napkin full of ſweat, and bloody, wherewith St. *Thomas* wiped both his noſe and face.

From thence (ſaith he) we were led to greater things. For behind the high Altar we aſcended as it were into another new Church; there was ſhewed us in a Chappel the face of that bleſſed man gilded over, and garniſhed with many precious ſtones.

At laſt we were brought back again into the Veſtry, where was taken out a Coffer covered with black leather, which being ſet down upon the Table and opened, every body kneeled down and worſhipped. In this Coffer were certain rags of linnen Cloth, many having yet remaining in them the token of the filth of the holy mans noſe.

noſe. With theſe, as they, ſay St. *Thomas* did wipe away the ſweat of his face and neck, the filth of his noſe, or other filthineſs wherewith mans body doth abound.

At *Herbert-Down* there was an old ſhooe of *Thomas Becket* bound about with an Iron-hoop, wherein was a glaſs like a precious ſtone. This ſhooe the poor Brothers of the ſame Houſe were wont to offer to be kiſſed by ſuch as came that way, as a moſt holy and precious Relique.

At St. *John's* in *Canterbury*, *Becket's* Comb was kept, kiſſed and worſhipped as an holy and honourable Relique.

And have not we cauſe to love and praiſe God that we are delivered from ſuch frauds? Would it not be a dreadful judgment upon this Nation that it ſhould again be given up to ſuch blindneſs, and have ſuch Villains to lead us, as theſe Popiſh Prieſts are? the Lord Almighty deliver Prince and People from them, and make their folly manifeſt to all men. Note.

At St. *Stephens*, a mile from *Canterbury*, was the Boot of St. *Stephen* kept for a precious Relique.

THE

The Reliques that follow are taken out of an old written Book yet remaining in the Cathedral Church of Canterbury. *This Book is called,* Memorale multorum Henrici Prioris. *And it may appear by the account to be 262 years since it was written, and left for a perpetual remembrance of such things as at that time appertained unto the Monastery commonly called,* Christ's Church, *being then a place of* Monks, *now, through the benefit and liberality of the most noble King* Henry *the Eighth, a most worthy Cathedral Church, and Place of Godly and Learned Prebendaries, &c.*

FIrst the Body of *Thomas Becket*, Bishop of the said Church, which was first buried in the Undercroft, and afterward translated into the upper part of the Church on the East side, and there lay in a Coffin of pure Gold, as a most holy and precious Relique.

The Body of St. *Alphege* which was put into a Coffin of Silver, and gilt.
The Body of St. *Dunstan* in a Coffin of Copper and gilt.
The Body of St. *Odo* in a Cheft of Wood gilded.
The Body of St. *Wilfrid* in a Coffin of Copper gilded.
The Body of St. *Anselme* in a Coffin of Wood gilded.
The Body of St. *Elphrich* in a Coffin of Wood gilded.
The Body of St. *Blase* in a Cheft of Wood gilded.
The Body of St. *Andoen* in a Coffin of Silver and gilt.
The Body of St. *Salvin* in a Coffin of Wood gilded.
The Bodies of St. *Wulgan* and St. *Swithune*.
The Head of St. *Blase*: The Head of St. *Pursey*: The Head of St. *Austrebert*, these were framed of Cases made of Silver, and gilt enamell'd.

Item, two Arms of old St. *Simeon* wherewith he embraced Christ in the *Temple*, as we read in the Gospel of St. *Luke*, when he said, *Nunc dimittis servum tuum domine*, &c. We have heard before that one of his Arms was given to *Carolus Magnus*, King of *France*, for the good service he did to Mother Holy Church: Whether that Arm were one of these two Arms that were at *Canterbury*, or whether the third Arm was begotten since that time or not, I know not; for, in the Art of Multiplying, the *Papists* for lucres sake are very wise and expert.

Item, the Arms of St. *Blase*, St. *Bartholomew*, St. *George* St. *Nicholas*, St. *Richard*, Bishop of *Chichester*, of St. *Romain*, *Gregory* the Pope, St. *Hugh*, Bishop of *Lincoln*, St. *Mildrith* the Virgin, and of St. *Edburg*: All these, as Holy Reliques, were covered over with Cases of Silver, and gilt enamell'd.

Item, a Piece of Christ's Cross: A Fragment of the Cradle wherein Christ was rocked: A Parcel of the Manger wherein Christ was laid after he was born: A Piece of the Sepulchre wherein Christ was buried: A Remnant of *Moses*'s Rod which was turned into a Serpent: Christ's usual Napkin wherewith he wiped his Face. More of the Cross still.

Note. To say no more of the Cross, which hath afforded a good Cart-load allready, let us observe their Foolery about his Cradle, and Maunger, and Sepulchre, which was of Stone, all which it seemeth lay dormant till Antichrist did awake to deceive the Nations, which was not till 600 years, and is it not time they should tell us where the rest of these bits of wood, before we believe this shallow stuff?

In a great Cross of Gold given by *Stephen* Arch-bishop of *Canterbury*, with a Ruby on the top, and two Emeralds on the sides, were these Reliques contained.

More of the Cross yet. In the midst of the Crossbeam was a piece of the Cross that Christ dyed on, a Bone of St. *Denise*, a Tooth of St. *Blase*, a Bone of St. *Fursey*, a piece of St. *Paul*'s Staff, certain Reliques of St. *Quintin*, St. *Mark*, and *Marcellian*; *Item*, a Bone of the man of God, also a Bone of St. *Stephen* the Pope.

Note. How were those poor people pulled in pieces by these Popish Villains, if what they say were true; but the things are so gross, yea so impossible, that we will rather put them down for Lyars, than suppose the people were thus torn limb from limb by the Primitive Professors of the Christian Religion.

In the Cross of St. *Andrew*, being of Silver and gilt, set with divers goodly and precious Stones, were these two Reliques: First, a piece of St. *Andrew*'s Cross; Secondly, one of his Bones.

In a Cross of Silver and gilt, set with divers goodly and precious stones, was this one Relique, *viz.* [illegible]

In the Cross of S. *Barbe*, which was of Silver and gilt, was this one Relique, that is to say, a piece of the Cross that St. *Barbe* dyed on.

In a Cross of Silver, gilt on the one side and not on the other, were contained these Reliques following.

First, a piece of the Holy Cross; a good gobbet of Christ's Sepulchre; certain Bones of St. *James*, of St. *Oswald*, of St. *Andrew*, of St. *Austris*, of St. *Brigide*; and of St. *Faith*.

In a little Cross of Silver, and gilt, without any precious stones, having the Image of a Lamb on the back side, was this one Relique, *viz.* a piece of Christ's Cross.

Note. What fictions are here about the Cross, and what abundance do we meet with, is worth noting.

The Thorns of Christ's Crown sure were many. *Aron*'s Rod again. Of the Gifts of Chrystal was this one Relique contained, *viz.* one of the Thorns of Christ's Crown.

In a great Aumbry or Cupboard were these Reliques found; *Aaron*'s Rod; a piece of the Coffin that our Lady was buried in; the superaltare of St. *Elphege*; *Item*, a Chalice of St. *Elphege*, made of Crystal, gilt and enamelled, with a paten of Mother Pearl.

Note. The people have no other ground to believe these things to be such, but that the false Priest tells them so.

In a certain great Chest of Crystal, set in silver, and gilt and garnished with many goodly precious stones, were these two Reliques; first our Ladies Hair; secondly a piece of her Vail.

Note. It's impossible that a little Hair, and a piece of her Vail, should last, and not be rotten, or lost, in those many years that passed before the Papists began to make such a show.

In a Coffer of Copper, and gilt, was the Blood of St. *Edmund* King and Mar-

Martyr, a piece of his Shirt, a remnant of his Breeches, and a fragment of his Cushion.

The ground of their Faith in these things is the bare word of their Priests; why may not these bits be old Clouts gathered off a Dunghill, and the Blood might be the Blood of a sheep as well as of St. *Edmund*, but they are bound to believe what the Priests say, right or wrong. Note.

In a Cheft of silver, and gilt, with a round Cryftal, and a Vine graven thereon, were these Reliques contained: the bones of St. *Laurence*, and a piece of his Gridiron whereon he was proyled.

In another Cheft of silver, and gilt, and adorned with precious stones, was the Hair and the Girdle of St. *Laurence*.

In some places they have St. *Laurence*'s whole body, here is but a piece, and a piece of his Gridiron: I have seen a whole one in several places: The Hair of St. *Laurence* was rosted; but that may be, for, if the Whore lies not, there was an Angel that held his Head whilest he was roasting, and so did preserve his Hair.

In a Cheft of silver, and gilt, set with precious stones and a long Cryftal, were contained a Tooth and a Bone of St. *Benedict the Monk*.

St. *Benet*'s Tooth an excellent Relique, and a Bone which is as good as the other. I pray how many Devils have these rotten Reliques cast out?

In a Coffin of silver, and gilt, garnished with divers precious stones, were a Tooth and a Finger of St. *Stephen*, also divers of his Bones; *item*, certain of the stones wherewith he was stoned unto death: also part of his Blood.

I have seen as many of St. *Stephen*'s Teeth as would fill a Peck, and as great a quantity of his Blood; I suppose some Angel saved that. These are admirable Reliques, but the Vertue of the stones I cannot as yet learn. St. *Stephen* I believe was never troubled with the Tooth-ach, for he saved all his Teeth for Reliques.

In a Cheft of Copper, gilt, without precious stones, with a long round Cryftal, were these Reliques contained; part of St. *John Baptist*'s head, and one of his bones; *item*, a bone of St. *Blase*, a bone of St. *Pantaleon*, and a bone of St. *Laurence* the Martyr.

We found a whole head in one Church, and now none St. *John Baptist* hath but a piece of one here; but it is all one. Neighbour Pope, thy *ipse dixit* will rather pass than be proved, unless one of thy graving Angels will bring this Church to us.

In a Coffer of silver, and gilt, having a great round Cryftal at the foot thereof, were contained certain of the bones of those Innocents whom *Herod* slew.

Really the Pope hath a great advantage of us Hereticks, there is not many of us that can say any thing against this Relique, but a little proof for the confirmation of our Faith would have done no hurt.

In a little Cheft of silver, and gilt, set with precious stones, having in it a little long Cryftal, were part of the bones of St. *Nicholas*.

St. *Nicholas*'s bones are very efficacious to cure the Itch, therefore if any be troubled therewith let them repair to Rome, and it shall cost them nothing but their Charges.

In a Cheft of Silver and gilt, having in it a long Cryftal, were contained divers parts of our Ladies Cloaths.

Certainly the Virgin *Mary* had the best Wardrobe of any in her time, for

for in *Spain*, *France*, and *Flanders* I have seen as many of her Cloaths as a good handsom Cart would contain.

In divers other Chests of silver, whereof some were gilt and enamell'd, and some ungilt; some set with Precious Stones, some without Precious Stones, these Reliques following were contained.

Part of *Thomas Becket's* Flesh resolved: a piece of the Flesh of St. *Nicholas*: a Finger and a Tooth of St. *Alban*. Part of the Hair of St. *Edmund* the Confessor, and part of his Garments, and one of his Teeth. A Tooth of *S. Mildred* the Virgin. Also of the Rib of St. *John Baptist*. The Shirt of *Thomas Becket*, and his Sandals. Part of the Blood of St. *Edmund* the Martyr, with his Hose, Shirt, and Pillow. A Bone of St. *Mildred*. A Bone of St. *Edbury*. The Powl of *Thomas Becket*: The Dust of his Body. The Arm of St. *Jerome*. The Bones of St. *Cordula* one of the eleven thousand Virgins. A Bone of St. *Martin*, with a piece of his Cloak or Mantle. The Oyl of Saint *Demetrius*. Part of the Flesh and Skin of *Thomas Becket*.

St. *Thomas Beckets* Flesh certainly is a precious Relique; and will appear so, if we consider the Qualifications of the man: and besides I have seen as many pieces of his Skull as an ordinary man can carry: and I have seen no less than four or five Arms of St. *Jerome*: but the Papists may make as many Arms as they please.

In an Ivory Chest were these Reliques contained.

The Cheek-bones of *Cosmas* and *Damian* with nine Teeth. The Bones of St. *Peter* the Apostle. St. *Peter's* Beard, and part of his Cross. Certain pieces of our Ladies Garments. Part of St. *John Baptist's* Hairy Coat. Of the Dust of St. *Pancras* Head. Certain Bones of St. *Hippolytus* the Martyr. The Blood of St. *Paul* the Apostle. Certain Reliques of *S. Stephen*. Part of Christs Crib. Part of our Ladies Bed. Certain Bones of St. *Agnes*, of St. *Julian*, of St. *Praxed*, of St. *Wandregesile*, and a large piece of the holy Cross.

More of the Cross.

Note.

These costly Chests in which these pretended Reliques were kept, as these Lyars say, might amaze the ignorant beholders; but these their pretended Saints thus pulled in pieces to be shown, sheweth plainly the Tyranny of these Merchants of *Rome*; and that St. *Peter's* Beard was pulled off to be shewn, if it were true, was Inhumane: but where were all these Trinkets kept the 800 years before they thus set them out to view?

In a little round Chest of Ivory was contained the stone upon which St. *Stephen* stood when he was stoned unto death. Also a Bone of Saint *James* the Apostle.

Note.

How does it appear Saint *Stephen* stood upon one stone? or upon any stone at all? And there are so many of these stones, that a sober *Dominican* wished that Relique were taken out of the way, it appearing so ridiculous.

In a great Coffer of Ivory, with a round head, and barred about with Copper and gilt, were these Reliques. *Thomas Becket's* Mitre made of white Silk, with the Tunicle wherein he was buried. Another Mitre of his made of white Sattin, which he used to wear on single Feasts. Also his Gloves which he used in Divine Service, with three goodly Ouches upon them. Also his Sandals embroidered most costly, with Roses and other Flowers of Gold. *Item*, his Breeches of Hair. Part of his Bed and of his Girdle. The Dust of his Body. His Cap, and other Vestures. His

Coul:

Coul: The Lace or band wherewith his hairy Breeches were tyed together: Part of his Flesh and Blood reſolved: His Girdle, his Hair, his Pillow, his Coat, his light Cap of ſilk which he wore under his Mitre: His Stamine, his Hood: A Tunicle of white ſilk to wear over an *Albe*: A Cloth dyed in his blood: In fine, a Whip wherewith he uſed to ſcourge himſelf when he felt *Carnis inſurrectionem*, that by this means he might obtain *Vitam æternam*.

Hem! hem! hem! very witty: All theſe Reliques are pretended to be his, to countenance the uſe of ſuch Formalities, and to bring Whipping in the more credit. But this St. *Thomas Becket*'s Whip and Veſtments I know are excellent Reliques, for they have cured *Mattou* College of an extraordinary Diſtemper, *viz. Poverty*, for if Father *Williams* did ſpeak the truth, an old Lady gave the College 10000 *l. Sterling*, or elſe for ought I know, ſaid the Father *Williams*, we might have ſtarved.

Note.

Every Covent would do well to get this Whip and theſe Veſtments.

In the firſt ſtanding Table made of Wood, with two doors, covered over with ſilver, and gilt, and adorned with divers precious Stones, were theſe Reliques following contained.

A Tooth of St. *Laurence* the Martyr; with divers of his bones. Alſo a Rag of the hairy Breeches of *Thomas Becket*. Certain bones of Saintzy *Urbun*, Pope and Martyr; of St. *Sebaſtian*, Martyr: of St. *Nicholas* Biſhop: of St. *Eugenius*, Pope: Of S. *Clement*, Pope and Martyr: Of S. *Felix*, Pope: of St. *George*, Martyr: of St. *Bennet*, and alſo of the Innocents whom *Herod* ſlew.

*Becket*s low Breeches were ſweet Reliques.

A bleſſed Crop of Reliques.

How they came a thouſand years after by the bones of the Babes that *Herod* ſlew, makes them that underſtand themſelves wonder.

Note.

In the ſecond Table was a bone of St. *George*, a bone of St. *Stephen* the Pope, a bone of St. *Saleius*, and a bone of St. *Mildrid*.

What the Vertues of theſe bones are, theſe Popiſh Doctors are able to give an account to the people; but the moſt ſober men of their party look on them as abominable Cheats.

In the third Table was a piece of Chriſt's Croſs, a piece of his Napkin, and a piece of that Table whereon he made his Supper with his Twelve Apoſtles, when he ordained the *Sacrament of his Body and Blood*.

More of the Croſs.

Item, A bone of St. *Philip* the Apoſtle; a bone of *S. James* the Apoſtle, and a bone of *S. Thomas* the Apoſtle.

Item, A bone of *S. Stephen* the Martyr, a bone of *Mary Madalen*, the Hair of *S. Cecily*, a bone of *S. Margaret*, and the blood of *Thomas Becket*.

More blood of this † bloody ſaint ſtill, good God! when ſhall we have an end of it? Certainly the blood of Traytors hath greater veneration amongſt Papiſts, than the blood of Jeſus Chriſt.

† *Becket*.

In a long Cryſtal, with a Foot of ſilver, and gilt, and a round Cover ſet with four precious Stones, were theſe Reliques contained.

The Oyl of S. *Katherine* the Virgin, part of the body of S. *Osith*, Virgin: Alſo a good lump of the ſtone whereon Chriſt ſtood when he aſcended into the Kingdom of his Father.

Theſe Papiſts are excellent Chymiſts, they have extracted more Oyl out of poor S. *Katherine* (who before ſhe ſuffered was almoſt ſtarved) than out of any Saint I can read of; I have ſeen at leaſt a Quart my ſelf in *Spain* and *Flanders*.

In the firſt Cheſt of Ivory were the Napkin of our Lady, the Arm of S. *Paulline* the Biſhop, a bone of S. *Ciriack*, and of S. *Modevine* the Virgin.

Certainly our Lady was an excellent Houſe-wife, and provided good ſtore of Napkins, or elſe how would this poor Whore of *Rome* have had Napkins enough (called our Ladies Napkins) to have beſtowed on Churches.

In the ſecond Cheſt of Ivory were part of Chriſts Sepulchre, part of our Ladies Coffin, with part of her Hair. Alſo a bone of S. *Stephen* the firſt Martyr, a bone of S. *George*, the Duſt of S. *Ignatius*, Martyr: A piece of the Croſs that the good Thief, called *Diſmas*, did hang on: A Rib of bleſſed S. *Edburg*, Virgin: Alſo certain bones of S. *Theodore* the Martyr.

Item, A bone of one of the Innocents, with divers bones of S. *Wilgith*, Confeſſor.

Here is a jolly Crop of Reliques: Certainly if our learned Jeſuites in *England* could but get a luſty Fardel of them, they would ſtore a bonny company of ſhops with them.

In the third Cheſt of Ivory were contained theſe Reliques following, certain of the bones of S. *Damian*, Martyr: a bone of S. *Nereus*, Martyr: certain bones of S. *Innocentius*, Martyr; of S. *Sebaſtian*, Martyr; of S. *Theodotus*, Martyr; of S. *Demetrius*, Martyr; of S. *Griſand*, and S. *Darias*.

Item, A bone of the head of bleſſed S. *Amphibalus*, Martyr: alſo certain Reliques of the man of God, which were found with the body of S. *Sebaſtian*, Martyr.

Again, The bones of S. *Pantaleon*, Martyr; of S. *Julian*, Biſhop and Confeſſor: A Tooth of S. *Francis*, alſo part of his Hair: Alſo the bones of S. *Fortunate*, Biſhop and Confeſſor. A piece of the Sepulchre of S. *Lazarus*.

Item, The bones of S. *Agnes*, Virgin. Alſo the Reliques of S. *Chriſtina*, Virgin.

Item, The Sponge of S. *Praxed*, Virgin, which was dipped in the blood of many Martyrs.

Item, A Penny that was bored through with the Spear of S. *Cyriack*, Martyr.

Item, A Penny that was bored through with the Spear of S. *Maurice*, Martyr. Moreover the bones of S. *Euſtathius*, Martyr; of S. *Vitale*, Martyr; of S. *Cyriack*, Martyr; of S. *Agapit*, Martyr; of S. *Boniface*, Martyr; of S. *Alexander*, Martyr; of S. *Sylveſter*, Pope and Confeſſor;

of *S. John Chryſoſtom*, of *S. Nicander*; of *S. Secundius*, Virgin; and finally, a piece of the Sepulchre of *S. Seba*.

How theſe people are fooled and cheated with a multitude of idle things, under the notion of holy Reliques! But that a Penny ſhould be a Relique, becauſe it had a hole bored in with the ſpear of a pretended Saint, is ſuch a Foppery, as none but men and women bewitched by their jugling lying Prieſts would ſet any value upon. Note.

In the fourth Cheſt of Ivory were contained theſe Reliques following.

The Bones of the holy Martyrs which were put to Martyrdom with bleſſed St. *Priſcus*.

Item, certain bones of St. *Irenæus* Biſhop of *Lyons*, and Martyr, and of his Fellows. Alſo bones of St. *Flavian* Martyr, of *Potentian* Martyr, of St. *Darius* Martyr.

Item, the Oyl of St. *Mary* of *Gardmey*, which flowed out of the Breaſts and Paps of the Image of the bleſſed Virgin *Mary*.

Item, certain bones of St. *Nicanius*, of St. *Liberius*, of St. *Serenus*, of St. *Marian*, of St. *Julit*, of St. *Cyrick*, of the 11000. Virgins, and part of the Head and Hair of St. *Trocia* Virgin.

As one may ſtand amazed at the great multitude of their Bones, and Hair, and Clouts that are mentioned in the eight laſt Paragraphs; ſo may they wonder at the horrid lye in this laſt, that when they have made the Image of a Woman of Clouts, or Wood, or Stone; Oyl ſhould flow out of it. Note.

In the fifth Cheſt of Ivory theſe Reliques were contained.

A piece of the Table whereon Chriſt did eat his Supper with his Diſciples when he ordained the Sacrament of his Body and Blood. *Et de quadragena Chriſti.* Some of the Fleſh and Blood and many other Reliques of *Tho. Becket*.

Item, a Tooth of worſhipful *Odo*, Abbot of *Battell*.

They take great care to ſet up *Tom. of Becket*, who was a great Cheater, and horrible Traytor, and yet one of the Popes Saints. Note.

In the Sixth Cheſt of Ivory were theſe Reliques contained.

The Bones of St. *Peter* the Apoſtle, of St. *Paul* the Apoſtle, of St. *Clement* Pope and Martyr, of St. *Urbian* Pope and Martyr, of St. *Fecundine* Martyr, of St. *Cyprian* Martyr, of St. *Maurus* Biſhop and Confeſſor, of St. *Macharius* Confeſſor, of St. *Juſtin* Virgin and Martyr, of St. *Barnaby* the Apoſtle, of St. *Chremes* Martyr, of St. *Tiburtius* Martyr, of St. *Cornelius* Pope and Martyr, of St. *Adrian* Martyr, of St. *Maurus* Abbot and Confeſſor. Alſo of the dry Blood and Veſtures of St. *Euſemia* Virgin and Martyr.

We find the Bodies of St. *Peter* and St. *Paul* in the Churches in *Rome*, and Note.

and that their bones should be in this Cheſt, looks like the reſt of their Frauds, and proveth them Forgers of Lyes in the ſight of all rational men.

Note.

In a Cupboard of Ivory with a Crucifix upon it were theſe Reliques contained.

The bones of *Coſino* and *Damiane*; the bones of St. *Auſtin* Biſhop and Confeſſor, and a great Doctor; a bone of St. *Leo* Pope and Confeſſor; the duſt of St. *Diſciple*; the bones of St. *Machutus*, *Vulfrannus* and *Martinianus*. The bones of St. *Anaſtatius*, Martyr; of St. *Agnes*, Virgin and Martyr; of St. *Amalburg* Virgin; of St. *Keinburg* Virgin; the hair of St. *Barbara* Virgin.

Item, three fingers and two teeth with other bones of St. *Alban*, the firſt Martyr of *England*; the bones of St. *Cyriack* Levite and Martyr, with three of his teeth. Alſo the bones of St. *Gervaſius* and *Prothaſius*, Martyrs; the bones of St. *Wandregeſile* Abbot and Confeſſor; of St. *Samſon* Biſhop, with one of his teeth; of St. *Albine* Confeſſor; of St. *Remigius* and *Germanus* biſhops; of St. *Margaret* Virgin; of St. *Oportune* Virgin; of St. *Batilde* Queen; the hair of St. *Alburg* Virgin; the Veſtures of St. *Aldegund* Virgin.

Item, The duſt of St. *Pancras* Martyr; the bones of St. *Adrian* Martyr; of St. *Chriſto*, Martyr; the duſt of St. *Criſpian* and *Criſpine*, Martyrs; the bones of St. *Pantaleon* Martyr; of St. *Sixtus* Pope; of St. *Apellinet* Martyr; of St. *Stephen* Pope.

Item, The duſt of St. *Medard* Confeſſor, alſo a rib of St. *Apolinet* Martyr, with one of his teeth.

Item, The bones of St. *Firmine* Martyr and Biſhop; and of St. *Quintin* Martyr; a piece of Chriſts ſepulchre; a lump of the Pillar whereunto our Lord was bound when he was ſcourged of the wicked Jews; a piece of the ſtone whereupon the Angel ſtood when the Women came to anoint the Body of Chriſt. Alſo a good big lump of the ſtone whereupon Chriſt ſtood when he aſcended into heaven.

More of *Moſes* Rod. Sure there was abundance of *Olive* branches, we find of them ſo many in this ſtory.

Item, A piece of *Moſes* rod that was turned into a Serpent. Alſo a parcel of that ſtone whereupon the Lord ſtood in *Galilee*, alſo the Palm and Olive branch which Chriſt bare in his hand on *Palm-Sunday*, as he was riding towards *Jeruſalem*.

Item, Part of the Table whereat Chriſt ſate at his ſupper when he waſhed his Diſciples feet; a piece of the Garment which our Lady made for our Lord; a piece of the priſon out of the which the Lord delivered bleſſed *Peter* the Apoſtle; a piece of the cloth which was laid upon Chriſts ſepulchre; part of the hair and garments of St. *Anne* our Ladies Mother; alſo of the garments of St. *Helias*, of the two ſiſters *Mary* and *Martha*; and alſo of St. *Sophy* the Virgin; again, part of the wooll which our Lady did ſpin.

Item, The duſt of St. *Benet* the Virgin: the bones of St. *Chriſtopher* Martyr; of St. *Lambert*, with his duſt and part of his garments; a piece of the beard and Veſtures of St. *Cuthbert* Biſhop and Confeſſor; the bones of St. *Gregory* the Pope, with one of his teeth; the bones of S. *Wingualoek* Abbot and Confeſſor; of St. *Sebaſtian* Martyr; of St.

Quintin

Quintin Martyr; In fine, a piece of the Manger wherein Christ lay.

That all these Reliques should be shown were more than a days work to produce, and thus they buried the minds of the poor people, to fetch in money to them that made the show; but that some of the Wool that the Virgin *Mary* spun should be kept to *Tom.* of *Becket*'s time, which was nine hundred or a thousand years, none but Cheaters would pretend, and none but deluded souls believe: how happy was *England* when all these Frauds were detected, and how is the rest of the world abused by Papal Pettifoggers.

In the first Coffer made of Copper, are contained these Reliques:

The bones of St. *Vedastus* Bishop and Confessor; and of St. *Frisca* Virgin.

Item, The hair of St. *Anselme* Archbishop of *Canterbury*.

Certainly, *Anselme*'s hair must needs have much virtue in it, because our blessed Lady used to comb it once or twice in a week; and because that he was very devout to her Ladyship, she did assume the Popes power, and gave Indulgences her self to this hair; witness a Sermon Father *Conners* the Jesuit preach'd.

In the second Copper Coffer were these Reliques contained.

The Reliques of St. *James* the Apostle: the bones of St. *Thomas* the Apostle: the bones of St. *Thaddeus* the Apostle: and also of St. *Matthew* the Apostle and Evangelist.

Item, The Staffe of St. *Paul* the Apostle: the bones of St. *Luke* the Evangelist. In fine, the bones of St. *Philip* the Apostle.

It's a wonder they had not some of Saint *Paul*'s Needles and Thread he made his Tents with, as well as his Staff: but that the good Servants of Christ should have their Bodies torn in pieces, to have their bones thus shown, is a sign of great inhumanity. Note.

In the third Copper Coffer were these Reliques contained.

A piece of the holy Cross: certain Reliques of St. *Andrew*: the blood of St. *Gervase*: Reliques also of St. *Grisant* and *Daria*: of *Joseph* of *Arimathea*, of the Prophets *Elizeus* and *Abdias*: of St. *Pancras*: St. *James*: St. *Faith*: St. *Brigide*: St. *Maurice* and his Companions: and of St. *Bertine*. More of the Cross yet.

Item, Certain bones of St. *John Baptist*; the Reliques of the Saints *John* and *Paul*: A bone of S. *Eustathius*, Martyr.

Saint *John Baptist* was buried by his Disciples, *Matth.* 14. 12. and then how came they by his bones that was buried a thousand years before? Note.

In the fourth Copper Coffer were theſe Reliques.

More pieces of the Croſs.

Part of the Duſt of Saint *John Baptiſt*'s Body which was burnt: Two little pieces of the Holy Croſs: A certain bone of Saint *James*, the Brother of Saint *John* the Evangeliſt: Part of that ſtone whereupon the Lord did eat after that he called his Diſciples out of the Ships.

Item, A piece of that Oak upon which *Abraham* did climb to ſee the Lord: A portion of our Ladies Coffin: A large piece of that ſtone whereupon Chriſt ſtood when he was transfigured: A piece of our Lords Sepulchre: A piece of that Earth whereof God formed *Adam*: Certain Reliques of the elven thouſand Virgins which lye at *Collen*: Alſo a bone of Saint *Faith*.

Note. Saint *John Baptiſt* was not burnt but buried, as above; ſo that the fraud in this, as in all other caſes, is plain. But that they may have of the Earth of which *Adam* was made is no wonder, but a cheat in them that would make it ſeem a wonder, for it was of the common duſt.

In a white great Box, made of Wood, were theſe Reliques contained.

Part of Chriſt's Sepulchre: Part of that place where he prayed unto his Father: A piece of that Table whereat Chriſt our Lord ſupped: A piece of that Earth where Chriſt's Croſs was put down when he was Crucified: A piece of Chriſt's Cradle: A piece of our Ladies Bed: Part of the Seat whereon the Mother of our Lord ſate in the day of her Purification.

Item, A bone of S. *Jerome*, Prieſt and Confeſſor, with part of his Stole and of his other Garments: Alſo bones of the Innocents: Bones of S. *Bartholomew* the Apoſtle, of S. *Blaſe*, Biſhop and Martyr; of S. *Clement*, Pope and Martyr; of S. *Vincent*, Martyr; of S. *George*, Martyr; of S. *Maurice*, Martyr; and of his Fellows. A piece of the Leg of S. *Damian*, Martyr: The bones of S. *Ignatius*, Martyr; of S. *Gregory* the Pope, and of S. *Benet* the Abbot together. The Duſt of S. *John Baptiſt*, and part of his Hairy Coat, and of his other Garments. The Hair of S. *Elizabeth*, the Wife of *Zacharie* the Prieſt, and Mother of S. *John Baptiſt*. A piece of the Gridiron whereon S. *Laurence* was roaſted.

More of the Croſs yet.

Item, A great piece of the Holy Croſs: Part of S. *Peter* the Apoſtle's Beard, and alſo of his Table: The bones of S. *Hipolytus*, Martyr; of S. *Roman*, Martyr; of S. *Martyn*, with a piece of his Cloak. The bones of S. *Silveſter*, Biſhop and Confeſſor: The Beard of S. *Anthony*: A bone of S. *Paul* the firſt Hermite: Part of S. *Julian*'s Head, with a piece of his Coat.

Note. Theſe things are ſo ridiculous, that none that is honeſt will pretend to have them, and none that is wiſe will regard them.

In

In a great Horn of Ivory, hanging under the Beam beyond the High Altar, were these Reliques following contained.

The bones of S. *Blase*, of S. *Stephen* the first Martyr, of S. *Bartholomew*, of S. *Patrick*, of S. *Martyn*, of S. *Thomas* the Apostle, of Saint *Andrew* the Apostle, of S. *Giles*, of S. *Serene*, of S. *Dene*, of S. *Edburg*, of S. *Nicholas*, of S. *Katherine*, of S. *Agnes*, of S. *Justus*.

Item, The Hairs of S. *Agasse*, and of S. *Cecile*: A piece of the Rock whereupon the Cross of our Lord stood: A piece of the Rock of *Golgotha*: And a piece of our Lady's Sepulchre.

A little before the Cross stood in Earth, and now it was upon a Rock; but how can they have the bones of S. *Stephen*? when the holy Text tells us, *Acts* the 8. and *ver.* 2. that *devout men carried Stephen and buried him*, which was 900 years before poplings began their Pageantry, and doubtless turned to dust. Note.

In a great Cross made of Wood at the Altar of S. Cross, *&c.* covered over with Silver, and gilt, and set with divers precious stones, with a Cross in the midst, were these Reliques following.

First, A Cross of Silver, and gilt, garnished with precious stones, having in the midst of it a piece of the Holy Cross, with certain Reliques of *Thomas Becket*. More of the Cross yet.

Secondly, A Finger of S. *Andrew* the Apostle.

Thirdly, A Bone of S. *Stephen*.

Fourthly, A piece of S. *Vulstan*'s Flesh.

To pull the Saints thus in pieces, to show so many pieces of their flesh, is to be more like *Cannibals* than Christians, and would make a tender-hearted Christian weep to think of such horrid Cruelties. Note.

In the first Coffin, over the Beam, were these Reliques.

The Arm of S. *Vulfade*, Martyr: The Arm of S. *Russinian*, Martyr; and another great bone of his back.

Item, A bone of the Head of S. *Chad*, Bishop and Confessor, with part of his Clothes.

They tore the very back bones of them they call Saints in pieces, to make a show of to get money. Note.

In the second Coffin were contained,

A piece of Christs Cross, of his Crib and Sepulchre. More of the Cross yet.

Item, The bones of S. *Calix*, Pope and Martyr: The bones of Saint

James

James the Apoſtle, who is called the Brother of the Lord: The bones of S. *Barbara*, Virgin and Martyr.

Note. Lord, how many poor people did they pull Limb from Limb to get money by?

In the third Coffin were contained,

The Banner of Chriſt: A piece of Chriſt's Sepulchre: Certain Reliques of our Lady: The bones of S. *Peter* the Apoſtle, with the bones of S. *Martyn*, Biſhop and Confeſſor.

Note. In how many places have they pretended to have the bones of Saint *Peter*? But that they ſhould have a piece of Chriſt's ſepulchre, which S. *Matthew* tells us was hewn out of a Rock, c. 27. v. 60. is very unlike, but as *Solomon* ſaith, *the ſimple*, meaning ignorant and fooliſh people, *believe every word*, *Prov.* 14. 15. and ſuch are they which go after Popiſh Prieſts.

More of the Croſs yet.

Of

Note.

Of the famed, or rather, infamous Indulgences, Pardons, *and* Priviledges *of* Rome.

FRom the beginning of the world unto the time that *Rome* was first made, were 3212 years. And from thence to the Nativity of our Lord Jesus Christ, were 750 years. And in this City of *Rome* there are 400 Churches, in which Mass is daily done: but there be seven of the same priviledged above all other with great holiness and pardon, as is hereafter shewed. The first is St. *Peters* Church, scituate on the foot of an Hill, so that men ascend thereunto by a stair of 29 steps. And as oft as a man goeth up and down that stair, he is released of the *7th* part of penance enjoined. This was granted by Pope *Alexander*.

And somthing else, or *Rome* is fearfully belyed, even by her own Votaries; and therefore not too much Holiness good Father Pope.

Item, as ye come before the Church a Well springeth, and above the door is an Image of our Lord, between whose Feet is one of the pence that God was sold for: and as oft as ye look upon that peny, ye have 1400 years of pardon.

The peny relique that God was sold for.

Certainly, men that are in their wits would scarce give two pence for so much pardon as the sight of this peny would or could produce; but I see they prefer a peny before the blood of Christ.

Item, in the same Church, on the right side, is a Pillar that was sometime of *Solomons* Temple, at which Pillar our Lord was wont to rest him when he preached to the people: At which Pillar, if there be any mad, or troubled with spirits, they be delivered and made whole. And in that Church be 11 Altars, and at every Altar is 48 years of pardon and as many Lents or Kerries: And seven of the Altars are priviledged with great grace and pardon.

Our Lords leaning Pillar and excellent cure for mad people; but Bedlam hath been more effectual

At the first Altar is the visage of our Lord: who looketh upon that, hath 700 years of pardon. Also the Spear that Christ was pierced with, brought from *Constantinople*, sent from the great Turk to Pope Innocent the Eighth.

When I have nothing else to do I will visit these Altars, yet I think a man may do as well to stay at home.

The second Altar is of St. *Andrew*, there ye have 500 years of pardon.

The third Altar is of St. *Gregory*, there ye have 400 year of pardon.

The *4th* Altar is of our Lady, there is 700 years of pardon.

The *5th* Altar is of St. *Leo*, there he received the absolution in his Mass from Heaven: and there is 700 years of pardon.

The *6th* Altar is of *All-Souls*: and there is 500 years of pardon, and every high Feast a Soul out of Purgatory.

The *7th* Altar is of *Simon* and *Jude*: there is 600 years of pardon.

And before the door stand two iron Crosses; who kisseth those Crosses hath 500 years of pardon.

Had not Christ proposed in his Gospel the way and method that God used in pardoning the sins of mankind, the Pope would have deserved well at mens hands, yet these pardons require so tedious a Journey, that it would ruine a poor Papist to perform it: therefore my advice is, That he stay at home, and make but use of Gods means for obtaining pardon, and I assure him he may have it an easier rate; for God offers it without mony, or without price, *Isa.* 55. 1, 2.

Item, upon our *Lady-day* in Lent, hangeth afore the Quire a Cloth that our Lady made her ſelf, and it hangeth ſtill till our *Lady-day* Aſſumption. And as many times as a man beholdeth that Cloth, he hath 400 years of pardon.

Our Lady was admirably well imployed, and ſo very many good works have been done by her, that the Papiſts need do none themſelves.

Alſo as many times as a man goeth through the Crouds at St. *Peters* Church, he hath 400 years of pardon.

Here the Pope of his great liberality, (we thank his Holineſs for it,) crouds a great deal of pardon upon his Votaries.

And as oft as a man followeth the Sacrament to the ſick bodies, he hath 1400 years of pardon.

I do not wonder now why Rogues and Whores were ſo Zealous to follow the Sacrament, for here is a Jolly crop of pardon beſtowed on them by good Mr. Pope.

Alſo Pope *Sylveſter* granted to all them that daily go to the Church of St. *Peter*, the third part of all his ſins releaſed, and all his Vows and Promiſes releaſed, and all his ſins forgotten, releaſed and forgiven, except laying violent hand upon Father or Mother. And above this is granted 2800 years of pardon, and the merits of as many Lents or Karins. (What a Karin is, ye ſhall find in the end of this book.)

And in the Feaſt of St. *Peter* 1000 years of pardon, and as many Karins, and the third part of penance enjoyned, releaſed. And from the Aſcenſion-day of our Lord, unto the Aſſumption of our Lady, ye have 1400 years of pardon, and as many Karins, and forgiveneſs of the third part of all ſins.

Who would converſe with ſuch Vermin, or ſtand bound to take their words; for here is at the firſt daſh a bonny releaſe from all vows and promiſes. Certainly men are not ſafe in ſuch Converſation as may be ruin'd for ſuch a promiſe-makers going to ſee a Church. Nay, it is the Opinion of the Jeſuits, if a man hath but a Friend at *Rome* that will do it for him, it is all one: therefore there can be no credit given either to their Promiſes or Vows.

But they muſt part with the mony that they have begged in their Journey.

And upon the one ſide of St. *Peters* Church lieth a Church-yard, and that is called Gods field, where none but poor pilgrims are buried, and it is the Land that was bought with the 30 pence for which our Lord was ſold. As oft as a man goeth upon that ground, he hath 15 years of pardon.

This, if the Pope lieth not, would be an excellent motive to draw Pilgrims and other perſons to *Rome*; but lazie Proteſtants had rather ſtay at home.

In the old Latin Book we read concerning the Church of St. *Peter*, that there are granted every day in the year to ſo many as devoutly come unto it, 48 years of pardon, and as many Lents, with the forgiveneſs of the third part of all ſins.

Well, it is but the forgiveneſs of the third part of your ſins; but the Pope hath an excellent Church, where all your ſins ſhall be pardoned: go thither, and let this alone till you are aſſured of your bargain, for before you get home it will coſt you dear.

Note alſo, That whenſoever the Feaſt of St. *Peter* comes, or the Feaſt of the aforeſaid Altars, or the Feaſt of the Nativity of our Lord, or of *Eaſter*, or the Feaſt of *All-Saints*, or any other double Feaſt, than all the aforeſaid Indulgences and Pardons are doubled. Alſo in the Feaſt of the Annunciation of bleſſed *Mary* the Virgin, there are 1000 years of pardon. Again,

from

from the above-named Feaſt unto the Kalends of *Auguſt*, there are 12000 years of pardon, and as many Lents, and the forgiveneſs of the third part of all the ſins.

Come, here's your man Sir, no leſs than 12000 years of pardon together, with a 3d part better and better yet, give me this Church for my mony.

Poor St. *Peter*, how hath this abominable Harlot dreſs'd thee up, I am ſure thou didſt teach the world other Doctrine; but this Pardon-monger hath not told us the price: I believe, if we go round the Church, we ſhall find the reckoning dear before we come out.

Item, whoſoever aſcendeth or goeth up the ſtairs of St. *Peter* devoutly, to him are granted for every ſtep ſeven years of pardon by Pope *Alexander*.

St. *Peters* ſteps being well trod, and the example of his Maſter our Lord Chriſt, will produce a better than Pope *Alexander* could ever give: but as for the Stone ſteps in St. *Peters* Church what pardon they procure, let Pope *Alexander* inform you; but unleſs he gives better evidence than his own words, we will give him leave to lie, and our ſelves the liberty of not giving credit to what he ſaith.

In the Church of St. *Paul* without the walls, ye have 47000 years of pardon.

Here is more pardon than many an honeſt man can tell what to do withall, or at leaſt, more than he will have occaſion for.

Item, in the day of St. *Pauls* Converſion, ye have a 100 years of pardon.

Item, on *Childermas* day 4000 years of pardon.

Item, in *Utas* of St. *Martin*, when the Church was hallowed, 14000 years of pardon, and as many Karins, and the third part of all ſins releaſed.

Moreover, he that viſiteth the Church of St. *Paul* two Sundays, doth as much as though he went on pilgrimage to St. *James*, and come again.

In this Church alſo on the right hand of the Quire, is a devout Image of the Croſs, which ſpake to St. *Bridget*, becauſe ſhe uſed to pray before it.

In the Church of St. *Laurence* without the walls, lie the bodies of Saint *Laurence*, and of St. *Stephen*: and at the high Altar ye have 18000 years of pardon, and as many Karins. And whoſo viſiteth the other Altars, hath at each Altar 7000 years of pardon, and as many Karins. Alſo Pope *Pelagius* granted there at four Feaſts of the year, at each Feaſt 700 years of pardon, and as many Karins. And he that goeth thither every *Wedneſday* in the year, delivereth a Soul out of Purgatory, and is himſelf quit of all his ſins. Likewiſe the holy Father Pope *Calixt* the third hath granted to all men and women that devoutly viſit the aforeſaid Church, full remiſſion of all their ſins. Alſo if any man enter into the aforeſaid Church by the door that is on the South-ſide, and ſo goeth from one Croſs to another, devoutly praying, he ſhall have clean remiſſion of all his ſins *toties quoties*.

In the Church of St. *Croſſe*, there is a Chamber or Chappel which Pope *Sylveſter* named *Jeruſalem*, in which Chappel is that Bond wherewith Chriſt was led to his Crucifying. Alſo two Sawcers, the one full of Jeſus's blood, and the other is full of our Ladies milk. Alſo the Spunge wherein was mingled Vinegar and Gall. *Item*, one of the Nails wherewith Jeſus was nailed to the Croſs. *Item*, a part of the block upon which St. *John*'s head was ſmitten off. *Item*, two Arms, the one of St. *Peter*, the other of St. *Paul*. *Item*, there ſtandeth a Chair in which Pope *Anicetus* was martyr'd: And to all them that ſit in the Church, they gave an hundred thouſand years of pardon, and as many Karins; and every *Sunday* a Soul out of Purgatory, and the third part of all ſins releaſed.

Item,

Item, in the ſame Church is a great part of one of the Croſſes that one of the Thieves was put on that was crucified with Chriſt.

I believe this Croſs grows in *Spain*, for there is a Jolly company of them; for I have ſeen at leaſt 40 or 50 of the Thieves Croſſes, and all to be the Croſſes of the good or bad Thief, beſides pritty gobbets of this Croſs in their little Pigeon-houſes, or Hovels where Maſs is ſaid.

Item, In the ſame Church is the title of Chriſt, which *Pilate* wrote in Latin, Hebrew and Greek, which title was found in the time of Pope Innocent, the Eighth of that name, in the 7*th* year of his Reign: To which title the ſame Pope hath granted great pardon to be received of all them that either look upon the title devoutly, or with reverence either hear it read, or elſe read it themſelves.

This Pope was very happy in this Find-all, I ſuppoſe it was one of his Image-graving Angels that contributed this Worthy Relique to this Church.

And it is to be noted, that into that Chappel which is called *Jernſalem*, women do not enter, but only once in the year, that is to ſay, on the Dedication day of that Chappel, which is on the even of St. *Bennett* the Abbot, in the month of *March*. At which time there is full remiſſion of all ſins, none excepted.

In the Church of St. *Mary Major* there ſtandeth on the high Altar, the head of St. *Jerom*, and there ye have 14000 years of pardon, and as many Karins. And on the other Altar on the right hand, there is the Cradle that Jeſus lay in, part of our Ladies milk, and a great part of the holy Croſs, and many bodies of many holy Saints. And there ye have 19000 years of pardon, and as many Karins. And Pope *Nicholas* the 4*th*, and St. *Gregory*, each of them granted thereto 10000 years of pardon, and as many Karins. And from the aſcenſion of our Lord unto *Chriſtmas*, ye have there daily 14000 years of pardon, and as many Karins, and the 3*d*. part of all ſins releaſed.

Well, for my part I do believe a man may go to all the Cathedrals in *England*, yea, and Pariſh-Churches, and not find ſo much pardon as the Pope is pleaſed to confer on thoſe that go to St. *Mary Major*.

Item, That on the even of the Aſcenſion of our Lord, in which the Feaſt of the tranſlation of St. *Jeroms* body is celebrated, whoſe body reſteth there; Pope *Pius* the ſecond hath granted to ſo many as devoutly viſit in that Church the Altar of St. *Jerom*, clean remiſſion of all their ſins *toties quoties*.

Item, On all the Feaſts of bleſſed *Mary* the Virgin, there are 1000 years. Alſo on the Feaſt of the Aſſumption of *Mary* the Virgin, to the Feaſt of her Nativity, there are 12000 years of pardon, beſides the daily Indulgences aforenamed.

In the Church of St. *Sebaſtian* without the Town, is a place that Pope *Calixt* named *Talundas*, where an Angel appeared and ſpake to St. *Gregory* the Pope. In that place is forgiveneſs of all ſins, and of all penance. At the high Altar is granted 2800 years of pardon, and as many Karins. And he that cometh to the firſt Altar that ſtandeth in the Church, hath 2400 years of pardon. And there is a Cellar or Vault wherein lyeth buried 49 Popes that died all martyrs. Whoſo cometh firſt into that place, delivereth eight Souls out of Purgatory, of ſuch as he moſt deſireth, and as much pardon thereto, as all the world cannot number nor reckon: and every *Sunday* deliver a Soul out of Purgatory. And in that Cellar ſtandeth a Well or Fountain, where the bodies of St. *Peter* and St. *Paul* lay hid for the ſpace of 250 years, ſo that no man wiſt where they were become: And whoſo putteth his head into that

Pit,

Pit, Well, or Fountain, is clean of all ſins. Pope *Gregory*, Pope *Sylveſter*, Pope *Nicholas*, Pope *Pelagius* and *Honorius*, each of them granted to the ſame place, 1000 years of Pardon, and as many Karins. And alſo there lie the bodies of divers holy perſons, which were too long to write of. And ſo the grace that is at St. *Sebaſtians*, is ſo ſurely grounded, that it cannot be taken away.

Here is all in all; what need we have any more than all our ſins paſt, preſent, and to come, forgiven us; ay, and Souls out of Purgatory too? here is not only a bit for our ſelves, but our Friend may come in for a ſnack, we heartily thank his Holineſs.

Item, In this Church of St. *Mary Major*, before the Quire, is the Image of our Lady, which St. *Luke* did paint: which Image St. *Gregory* did bear from St. *Mary Major* to St. *Peters* the Apoſtle, and ſo coming before the Caſtle of St. *Angell*, he ſaw an Angel in the top of the Caſtle, having in his hands a mighty flame of fire, and with him a great multitude of Angels, which ſung afore that image, *Regina cœli lætare, &c.* And St. *Gregory* anſwered, *Ora pro nobis Deum. Allelujah.*

I am not yet ſatisfied about St. *Lukes* Painting; for he did not come to the Faith till ſhe was aged, as will appear, if we conſider the account the Scripture gives of him, though ſmall; and this Image that he is ſaid to paint, repreſents the Virgin *Mary* not to be above 12 years of age, and then I am confident, that St. *Luke* never knew her: but his Holineſs hath ſaid it, therefore it ſhall paſs, rather than I will foul my fingers to diſprove it.

In the *Lateran* Church, Pope *Sylveſter* gave thereto as many years of pardon as it rained drops of water on the day that he hallowed the ſame Church. And at that time it rained ſo ſore, that no man had ſeen a greater rain before that day. And when he had granted this pardon, he thought in himſelf whether he had ſo much power or not; And a voice came from Heaven and ſaid, Pope *Sylveſter*, *Thou haſt power enough to give that pardon:* And God hath granted alſo thus much thereto, that if a man had made a vow to *Jeruſalem*, and could not do his pilgrimage, if he go from St. *Peters* Church to the *Lateran* Church, he ſhall be diſcharged, and have Abſolution of that promiſe.

And any time that a man cometh to the *Lateran* Church, he is quit of all ſins and of all penance, ſo that he be penitent for his ſins. O bleſſed is the mother that beareth the Child that heareth Maſs on *Saturdaies* at St. *John* of *Lateran*, for he ſhall deliver all them that he deſireth out of Purgatory, to the number of 77 Souls.

Item, Upon the Tower of the Church ſtandeth a double Croſs made of the Sword wherewith St. *John* was beheaded: And every time that a man beholdeth that Croſs, he hath 13000 years of pardon, and as many Karins of all penance, and innumerable pardon more than he needeth for himſelf. Moreover, there is the grave where St. *John* laid himſelf in when he ſaid maſs, and then came there a great light over the grave, and when that light was gone, nothing was found there but heavenly bread. Out of the grave cometh every good *Friday* in the night, holy Cream and Oyle. And he that putteth his head in that grave, hath 100000 years of pardon, and as many Karins. *Item*, Behind the high Altar ſtandeth a Chair wherein God himſelf ſate, whoſo ſitteth therein, hath the third part of all his ſins releaſed. And he that viſiteth all the other Altars, hath at each Altar 4400 years of pardon, and as many Karins. And on one ſide of the Church is a ſacrifice at St. *John Baptiſt's* Altar. There is the Table that our Lord did eat at upon *Maunday-Thurſday*; alſo the Tables of Stone, with the ten Commandments that our

Lord gave to *Moſes* upon *Mount Sinai*; and many other Reliques that belonged to our Lord of Heaven. There is alſo of the five Barley Loaves, and two Fiſhes, wherewith Chriſt fed the people in the Wilderneſs. Alſo certain of our Ladies Kerchiefes. *Item*, the heavenly Bread that was found in Saint *Johns* grave: In that offering you have releaſe of all ſins and penance. *Item*, in the ſame Church on the high Altar, be the heads of St. *Peter*, and of *Zachary* the Prophet, Father of St. *John Baptiſt*, with divers other Reliques.

Item, In the ſame Church-yard ſtandeth a Chappel that is called *Sancta Sanctorum*, there is the face of our Lord. There may ye have 14000 years of pardon, and as many Karins. When the Emperor *Conſtantinus* was Chriſtned, he ſpake to Pope *Sylveſter*, ſaying, *In that I have given my houſe to the Worſhip of God, grant you meekly his Grace to all that willingly come to this Town.* To whom Pope *Sylveſter* anſwered, *Our Lord Jeſus Chriſt, that by his great mercy hath purged you of your great Lazary, purge all their penance.* He that will not believe this, may go to *Rome*, unto the *Lateran* Church, and there before the Quire door may he ſee graven in a Marble-ſtone, all that is written here. From St. *Johns* day unto *Shrovetide* all this pardon is doubled; and from *ſhrovetide* unto *Eaſter* the pardon is threefold doubled: and bleſſed is he that may deſerve to have this pardon.

But this we muſt note by the way, that the Chappel aboveſaid is of ſo great Grace and Holineſs, that no woman may come therein. *Item*, above the Chappel on the left ſide, are ſteps which ſometimes were at *Jeruſalem*. Whoſo goeth up the ſteps on his knees, delivereth one Soul out of Purgatory.

Pope *Sylveſter* and Pope *Gregory*, who both conſecrated and hallowed that Church, have given and granted to all them that devoutly viſit the *Lateran* Church; ſuch and ſo great, yea, and ſo many Indulgences and Pardons, as no man is able to number them, but God alone, as bleſſed St. *Boniface* teſtifieth, ſaying, *If men did know the Indulgences and Pardons of the* Lateran *Church, they were ſo many and ſo great, that they ſhould have no need to go to* Jeruſalem *to viſit Chriſts Sepulchre, nor yet unto St.* James. That ſame Pope ſaith again, *If any man cometh unto our See of* Lateran *for devotion ſake, or for prayer, or on pilgrimage, he is abſolved and delivered from all his ſins.* And further ſaith, *If any man come unto the aforeſaid See on the day of St.* Saviour, *he is out of hand diſpatched of all his ſins.*

In the Feaſt of St. *Saviour*, whoſe Image appeared viſibly to all the people of *Rome* when Pope *Sylveſter* hallowed the aforeſaid Church, where the People of *Rome* were gathered together, there is remiſſion of all ſins. This Image of St. *Saviour* which at that time appeared viſibly to all the people of the City, remaineth yet at *Rome* in a certain wall, and it may duly be ſeen, and is of ſo great virtue and power that it could not be burnt, although the Church in times paſt have been twice burnt. *Item*, in the Chappel of St. *John Baptiſt*, into which women may not enter under pain of Excommunication, is full remiſſion of all ſins. *Item*, in the Chappel of St. *Laurence*, into which alſo women may not enter under the like pain, (which Chappel is called *Sancta Sanctorum*) there is alſo clean remiſſion of all ſins. And in the ſame Chappel is an Image of Chriſt when he was 12 years old, and it is very nobly and cunningly made and ſet forth. And about the ſame there are certain Stairs, upon which our Lord Jeſus Chriſt fell, even unto the ſhedding of his blood, and the ſign, token or mark, now evidently appeareth where the blood fell; which Stairs ſtood before *Pilates* houſe in *Jeruſalem*. And whoſo goeth up theſe Stairs, he ſhall have for every Stair nine years of pardon, and as many Lents, and forgiveneſs of the third part of all his ſins.

Item,

Item, in the Church of St. *Euſtace* ye may have releaſe and pardon of all ſin. And he that is ſhriven, and repenteth of his ſin, hath a 1000 years of pardon, and as many Karins.

Here followeth the knowledge of what a Karin is.

A Karin is to go Wolward and barefoot ſeven year, and to faſt with bread and water that *Friday*, ſeven year. *Item*, In ſeven years not to ſleep one night where he ſleepeth another. *Item*, In 7 years not to come under no cover'd place, except it be to hear Maſs in the Church-door or Porch. *Item*, In 7 years not to eat or drink out of any Veſſel, but in the ſame that he made his avow in.

He that fulfilleth all theſe points ſeven years ſucceſſively, doth and winneth a Karin or Lenton.

Thus may a man have at Rome *great pardon and Soul-health. Bleſſed be thoſe people, and in good time are they born, that receive theſe Graces and well keep them. Of which pardon and grace, our Lord Jeſus grant to every good Chriſtian man.*

Here followeth the Indulgences granted to other lower Churches in Rome.

IN *Rome* there is a Church of St. *Peter ad vincula*, which Pope *Pelagius* did Conſecrate and Hallow. To this Church the aforeſaid Pope *Pelagius* granted to remiſſion of all ſins the firſt day of *Auguſt*, by the prayer of the Son of *Theodorus* the Emperor, who brought the Chain from *Jeruſalem*, wherewith *Peter* the Apoſtle was bound.

In the Church of St. *Vitus*, *Modeſtus*, *Creſcentia*, *Marcellus*, and others, to the number of 5000 martyrs, whoſe bodies were ſlain in the ſame place in the time of *Antoninus* the Emperor, is granted 100 years of pardon, and as many Karins, and forgiveneſs of the 4*th* part of all ſins. In this Church alſo is a Vault, wherein lyeth the body of *Sylveſter* the Pope, to which is granted 800 years of pardon, and as many Karins, and remiſſion of the third part of all ſins.

The old Latin Book ſaith, that the Indulgences and Pardons that belong to this aforeſaid Church, are 7000 years, and as many Lents. And that in that Church there is ſuch grace through the merits of the holy Martyrs *Vitus* and *Modeſtus*, &c. that whoſoever is hurt of any mad dog, &c. or of any other noiſom beaſt, and dippeth his bread in the Oyle of St. *Vitus*, and eateth it, he is preſently made whole.

In the Church of all the Apoſtles, is every day a year of pardon; and every Feaſt of one of the Apoſtles, 300 years of pardon.

In the Church entituled, *Quatuor Coronatorum*, is 40 years of pardon.

In the Church of St. *Julian*, is a 100 years of pardon. In this Church is a certain kind of holy water, very medicinable, and eaſily cureth all kind of Diſeaſes, but eſpecially Agues, be they never ſo fervent, ſharp, and hot: Provided always, that they which are diſeaſed, and come to take this bleſſed and holy water, be faſting, and ſay three *Pater Noſters*, and as many *Ave Maries*, in the Worſhip of Almighty God, and of the glorious Virgin *Mary*, and of the ſweet Saints *Julian* and *Albert*: Or elſe, either ſay Maſs, or cauſe it to be ſaid, in the honour of the aforenamed St. *Albert*.

In the Church of St. *Fœlix* is 1000 years of pardon.

In the Church of St. *Viſy* is 100 years of pardon.

In the Church of St. *Peter* and St. *Marcellin* is 1000 years of pardon. More-

over,

over, Pope *Alexander*, who conſecrated and hallowed this Church, granted unto it from the day of the Conſecration unto the *Utas* every year, 3 years of pardon, and as many Lents. And after that, he removed the ſaid pardon from that time, unto the *Monday* after the ſecond *Sunday* of Lent, and added the pardon of one year, and forty days.

In the Church of *Marcell* is 1000 years of pardon.

In the Church of St. *Cire* and *Joannes*, is the remiſſion of the fourth part of all ſins.

In the Church of St. *John* and St. *Paul* is 1000 years of pardon.

In the Church of St. *Euſtace*, where his own and his Wifes body lieth, with their two Sons, is 1000 years of pardon.

In the Church of St. *Bartholomew*, where his body lieth, and the body of St. *Pauline*, is 1000 years of pardon.

In the Church of St. *Gregory* is 300 years of pardon; and in the ſame Church whoſoever be buried, he ſhall never be damned. This Church, which before was dedicated (ſaith the old Latin book,) to St. *Andrew* the Apoſtle, St. *Gregory* did hallow, and endowed the ſame with great and ſingular priviledges. And after he had finiſhed the Conſecration of the ſaid Temple, he kneeled down, and moſt humbly proſtrated himſelf before the Majeſty of God, and prayed on this manner, ſaying, *O Lord Jeſus Chriſt, the Son of the living God, which ſaidſt to thine Apoſtles, and by thine Apoſtles, to all faithful Chriſtians*, Whatſoever ye ſhall ask the Father in my name, he ſhall give it you: *I deſire of the Omnipotency and Almightineſs of thy Majeſty, that whoſoever for ever after ſhall chooſe his burial in this Church, or Church-yard, ſo that he hold the Chriſtian faith, may never be adjudged to the pains of Everlaſting damnation, but be exalted to the joys of Everlaſting life.* When he had thus prayed, the Angel of the Lord appeared unto him, ſaying, *O* Gregory, *thy prayer* is heard.

In the Church of St. *Auguſtin* is 1000 years of pardon.

In this Church is the chiefeſt Image of our Lord that ever St. *Luke* painted; which Image he always carried with him whitherſoever he went. And it was found in the Grave of St. *Luke*, about his head. And this Image is called, *Sancta Maria Virgo Virginum, & mater omnium*; that is, Saint *Mary* Virgin of Virgins, and Mother of all. This Image, throughout all the City of *Rome* did excel; and was very famous in working of Miracles in the time of Pope *Innocent* the 8*th*, in the year of our Lord Jeſus Chriſt, 1485.

In the Church of St. *Jerom* is 1000 years of pardon.

In the Church of St. *Alexius*, where his body lieth, is 2000 years of pardon. In this Church, ſaith the old Latin Book, are every day in the year 100 years of pardon, and as many Lents. In this Church alſo is a worthy Image of our Lady, which ſometime was in a Church of the aforeſaid Lady, at a certain City called *Edeſia*, where bleſſed *Alevius* being a Pilgrim, was, and greatly deſired to come and pray before it, and he could not be ſuffered. In conſideration whereof, the moſt bleſſed Image miraculouſly ſpake twice to the Keeper of the Church, and ſaid, *Let* Alexius *the man of God come in, who ſitteth without at the door; and is worthy of the Kingdom of Heaven.*

In the Church of *Salvator* is 1100 years of pardon, and 40 days.

In the Chappel of 3 *Wells*, where St. *Paul* was beheaded, is 1000 years of pardon, and as many Karins, and the third part of all ſins releaſed.

In the Church of St. *Salvator*, in the way to St. *Pauls*, is an hundred years of pardon.

In the Church of St. *Sylveſter* is 1000 years of pardon; and there is the head of St. *John Baptiſt*.

In

In the Church of St. *Jacob* is 1000 years of pardon, and the third part of all ſins releaſed: and there's the head of St. *James* the Apoſtle.

In the Church of St. *Nicholas* is 100 years of pardon.

In the Church of St. *Nicholas* is 100 year of pardon, and as many Lents.

In the Hoſpital of St. *Spirit* is 700 years of pardon, and the ſeventh part of all ſins releaſed. Pope *Sixtus* the fourth granted to all and ſingular perſons that enter into the ſaid Hoſpital of St. *Spirit*, and become a Brother or Siſter of the ſame Fraternity, that they may chooſe where they will a meet Confeſſor, or Ghoſtly Father, to abſolve them from all their ſins, yea, and alſo once in their life-time, and again at the hour of death, to Abſolve them from the Caſes reſerved to the Apoſtolick See; as it is moſt fully contained in a certain Bull made upon the ſame matter. In this Hoſpital is the Arm of St. *Andrew*, and the Finger of St. *Katherin*.

In the Church of St. *Michaelis* is 1000 years of pardon.

In the Church of St. *Matthew* is 200 years of pardon: and there is his Arm, and the Arm of St. *Chriſtopher*. The old Latin book ſaith, that there is in this Church 1000 years of pardon, and as many Lents, and the forgiveneſs of the ſeventh part of all ſins, given, granted, and confirmed by Pope *Honorius*, Pope *Alexander*, and Pope *Innocentius*.

In the Church of St. *Celore* is 100 years of pardon: and there is the finger of St. *Nicholas* the Biſhop, and the foot of *Mary Magdalen*.

In the Church of St. *Simphitian* and *Fauſtinus* is 5000 years of pardon.

In the Church of St. *Anaſtaſius* in the way to St. *Pauls*, is 1000 years of pardon. In this Church is the Pillar whereupon bleſſed St. *Paul* the Apoſtle was beheaded.

In the Church of St. *Thomas* is 1000 years of pardon.

In the Church of St. *John Portlatin* is one Soul delivered out of Purgatory; with many Indulgences and Pardons.

In the Church of St. *Chriſtopher* is 100 years of pardon.

In the Church of St. *Apollinaris* is 100 years of pardon.

In the Church of St. *Bennet* is 100 years of pardon.

In the Church of St. *Andrew* is a 1000 years of pardon: And in this Church there are very many Reliques which were found in the ground, and lay hid there in a Baſon and Glaſs more than 200 years, as it appeareth by the writing that was found with the Reliques.

In the Church of *Coſme* and *Damiane* is 1000 years of pardon: Whoſoever viſiteth this Church, hath 1000 years of pardon granted by Pope *Gregory* the firſt, *toties quoties*.

In the Church of St. *Simon* and *Jude* is 1000 years of pardon.

In the Chappel that is called *Domine quo vadis*, be the ſteps of the Feet of our Lord Jeſus Chriſt, and there is 1000 years of pardon. In this place, when the Angel of God delivered *Peter* from the hand of *Nero*, our Saviour Chriſt met with him, to whom *Peter* ſaid, Lord whither goeſt thou? and he anſwer'd, I go to *Rome* to be crucified again.

In the Church of St. *John* is 1000 years of pardon.

In the Church of St. *James* the Apoſtle is 2000 years of pardon.

And Pope *Innocent* the Eighth hath granted full remiſſion of all ſins to all and ſingular perſons that devoutly viſit the aforeſaid Church, in the Feaſt of the aforenamed Apoſtle, with this Proviſo, That they hear Mattens, Maſſes, and Even-ſong, in the aforeſaid Church.

In the Church of St. *Bernard* is 300 years of pardon.

In the Church of St. *Luke* is 1000 years of pardon.

In the Church of St. *Mark* is 1000 years of pardon. This Church Pope *Paul* the ſecond endowed with many priviledges, and very great Indulgences, inſomuch, that all and ſingular perſons that viſit the ſame Church in the Octaves of the moſt holy body of our Lord Jeſus Chriſt, or at the Feaſt of the Epiphany of Chriſt, or elſe give ſomewhat to the beautifying and enriching of the ſaid Church, ſhall have manifold indulgence and pardon, with full remiſſion of all their ſins.

In the Church of St. *Panthaleon* is 48 years of pardon.

In the Church of St. *Pancras* is 100 years of pardon.

Of certain Churches in Rome *dedicated to our Lady.*

IN the Church of our Lady called *Rotunda*, is every *Friday* in the year, and in the Feaſt of *All-hallows*, clean and perfect remiſſion of all ſins. This Church was edified by one called *Agrippa*, in the Worſhip of *Sibilla*, *Venus*, and *Neptunus*, and of all other Gods and Goddeſſes, and was called *Pantheon*: But afterward at the deſire of the Pope *Boniface*, it was granted by the Emperor to be made a Temple of the Chriſtians, ſo that the aforeſaid Pope, with a great multitude of the *Romans*, did dedicate the ſame the firſt of the Kalends of *November*, in the Worſhip of our Lady, and of all Saints. He hath alſo made there an Altar, and ſaid Maſs there himſelf, and miniſtred the Sacrament to the people, and on the morrow after, he ſaid Maſs in the ſame place for all Souls paſt. He granted alſo great Indulgence and Pardon to all that devoutly viſit this Church, and meekly, kneeling upon their knees, ſay a *Pater Noſter*, and an *Ave*, in the Worſhip of our Lady, and all Saints.

In the Church of our Lady *Trans Tiberim*, where a Well of Oyle plentifully flowed by the ſpace of one whole day, and one whole night, when Chriſt was born of the Virgin *Mary*, is 700 years of pardon in the Feaſt of the Nativity of our Lady, granted by Pope *Calixt*; and in Lent 400 years of pardon, granted by Pope *Gregory* the third.

Item, In the ſame Church are the ſteps of *Odraphin*, printed in Stone, which was found upon the Caſtle of St. *Angel*.

In the ſame Church alſo is one of the five Images of our Lady, which St. *Luke* did paint.

In the Church of our Lady, called *Ara Cœli*, is 3000 years of pardon, and as many Lents. This Church was ſometime the Palace of *Octavianus* the Emperor, who ſaw in his Viſion, a fair Virgin in Heaven, ſtanding upon an Altar, holding a goodly Child in her Arms: At which ſight he marvailed greatly, and afterward heard a Voice from Heaven, ſaying, *Hæc ara Cœli filij Dei eſt*. And he fell to the ground, and worſhipped Chriſt, and believed in his coming. This Viſion he had in his Chamber, where now the Church of St. *Mary*, called *Ara Cœli*, is.

Under this Church is a Priſon where St. *Peter* was impriſoned, where is now a fair Chappel, in which is a Pit, wherein St. *Peter* did baptize many Martyrs. And St. *Peter* was led out of that Priſon by the Angel; and there is great and mighty pardon.

In this Church alſo is one of the Images of our Lady, which St. *Luke* painted. This Image was made after the ſame form and manner that our Lady ſtood at the Croſs of our Lord Jeſus Chriſt, mourning, weeping and lamenting. This Image is of great virtue, and worketh daily many miracles, as ye may ſee in a certain Table that hangeth by the aforeſaid Image.

In

In the Church of St. *Mary* the New is 1000 years of pardon; and in Lent 200 years.

In this Church alſo is an Image of our Lady which St. *Luke* painted in *Troas* of *Greece*. This Image an Angel brought from the *Frangapanes* unto *Rome*, into the ſaid Church; which Church being burnt in the time of Pope *Honorius* the third, this Image ſtood, and was nothing hurt.

St. *Luke* had two ſtrings to his bow, Phyſick and Painting; Gods word ſpeaks the former, but as for the latter, we have none but Mr. Pope's word for it: and let the Papiſts believe him if they will, Proteſtants are ſo ſaucy as not to believe him.

In the Church of St. *Mary Tranſpontin*, in which are the two Pillars unto which the bleſſed Apoſtles, St. *Peter* and *St. Paul* were bound when they were ſcourged, is 300 year of pardon.

In the Church called *Sancta Maria de Campo*, is 40 years of pardon.

In the Church of St *Mary in Porticum*, is 200 years of pardon.

In this Church is a certain precious ſtone called a Saphir, wherein (as they write) is graven by the hands of the holy Angels, the Image of Chriſt, and of our Lady, and was delivered miraculouſly from Heaven, to a certain Noble-man, called *Galla*. And to this Stone alſo is granted great Pardon.

I never knew the Angels to be Gravers before; and it ſeems they kept their Graving-ſhop in Heaven: but are not their Tools with which they Graved theſe Images, to be ſeen alſo. Certainly they would be excellent Reliques, and would give a little credit to this incredible ſtory.

In the Church of our Lady *De aqua Salina* is 1000 years of pardon, and in the day of the Conſecration of the ſame, is remiſſion of all ſins.

In the Church of our Lady *De Apoſtolis* is 200 years of pardon.

In the Church of St. *Mary*, called, *Schola Græca*, is 100 years of pardon.

In the Church of our Lady, called *Scala Cœli*, is alſo great pardon.

This is one of the firſt Temples that was built in the world unto the honour of the bleſſed Virgin *Mary*. It is called *Scala Cœli*, becauſe in it bleſſed St. *Bernard* deſerved to ſee a Ladder which reached up to the very Heavens. In this Church whoſoever ſays Maſs, or cauſe it to be ſaid for the the Souls that are in Purgatory, the aforeſaid Souls are delivered out of hand, through the virtue of the Maſs, and the Merits of the bleſſed Virgin: Moreover, whatſoever thing is devoutly asked in that place, it is ſtraightway, without all doubt, obtained. And there is great abundance of pardon, *a pœna & culpa toties quoties*.

This Church is of great height where St. *Bernard* ſaw this ſight.

But the miſery is, no Maſſes can be gotten without mony.

In the Church of St. *Mary*, called *Imperatrix*, is great Indulgence, and manifold pardon, even to the number of 6000 years. In this Church is an Image of the bleſſed Virgin, which ſpake to St. *Cæleſtine* the Pope, ſaying, *Why doſt not thou pray unto me more often; ſeeing that when thou goeſt by my Image, thou doſt always ſalute and reverence it.* St. *Cæleſtine* hearing this voice, fell down upon his knees and prayed, and deſired before that Image forgiveneſs. And more, this holy Father hath granted to them that kneel before this Image, and ſay with a good intent, three *Pater Noſters*, and as many *Ave Maries*, 15 years of pardon, *toties quoties*.

In the Church of our Lady, called, *Libera nos a pœnis inferni*, i. e. Deliver us from the pains of Hell, is great plenty of pardon. St. *Sylveſter*, Biſhop of *Rome*, who delivered *Conſtantine* the Emperor from his Leproſie, and afterward baptized him, Conſecrated and hallowed this place, which being the Chappel of the bleſſed Virgin, is called, *Libera nos a pœnis inferni*. He hath alſo granted to all and ſingular perſons that devoutly come unto that place, and give ſomewhat to the maintenance thereof, 11000 years of pardon, *toties quoties*.

In

In the Church of our Lady *De Conſolatione*, is an Image of the bleſſed Virgin which hath wrought many Miracles; and there is in the ſame Church full remiſſion of all ſins on the ſecond *Sunday* of the month of *June*, from the firſt Even-ſong unto the laſt, granted by Pope *Sixtus* the fourth.

In the Church of our Lady, entituled, *Maria inviolata*, is the Oratory in which bleſſed *Luke* painted four Images of the glorious Virgin. One of theſe Images is made after ſuch ſort, as he himſelf knew and ſaw the bleſſed Virgin; and therefore he painted, and ſet her forth with a Ring on her finger: which Image remaineth at this preſent day in the aforeſaid Oratory. And foraſmuch as the bleſſed Virgin doth work many miracles in the ſaid Image, therefore is there great reſort of People unto the ſaid Image, which receive there great help and comfort, great indulgence and pardon, and are repleniſhed with many Graces, and ſingular Benefits.

In the Church of our Lady *De populo*, is great Indulgence and Pardon: For Pope *Paſcalis* hath given and granted to all that devoutly viſit this Church at the Feaſt of the Dedication of the ſame, and bring ſomewhat for the maintenance of the ſaid Church, from the *Friday* after the third *Sunday* of Lent unto the *Octaves* of *Eaſter*, for every day 1000 years of pardon, and as many Lents. Pope *Sixtus* the fourth alſo hath endowed this Church with marvailous, and many great Indulgences, inſomuch, that all and ſingular perſons that of a good mind come and viſit this Church at the Feaſts of the Nativity, Purification, Annunciation, Viſitation and Aſſumption of *Mary* the Virgin, or at any one of them, ſhall have for every time full remiſſion of all their ſins.

Here follow certain other Churches, with their Indulgences and Pardons.

IN the Church of St. *Agnes* is every day 48 years of pardon; and in the Feaſt of the ſame Saint, 200 years of pardon.

In the Church of St. *Suſan* is 300 years of pardon.

In the Church of St. *Tabine*, the Wife of St. *Alexius*, is 2000 years of pardon, and as many Karins.

In the Church of St. *Praxed* is remiſſion of the fourth part of all ſins: and in the ſame Church is the Pillar that Chriſt was bound unto when he was ſcourged. The old Latin book ſaith, that in the aforeſaid Church there is daily 12600 years of pardon, and as many Lents, and the forgiveneſs of the third part of all ſins.

In this Church alſo is an Altar, upon which Pope *Paſcalis* ſung 5 Maſſes for a certain Soul departed: which 5 Maſſes being once ended, he ſaw with his corporal eyes, the bleſſed Virgin *Mary* to fetch the Soul out of Purgatory, and to carry it into the boſom of Almighty God, as ye may ſee it painted upon the wall of the aforeſaid Church: In conſideration whereof, the aforeſaid Pope *Paſcalis* by his Apoſtolick Authority, hath given and granted to ſo many, as either ſay Maſs themſelves, or cauſe Maſs to be ſaid in the aforenamed Church, power to deliver one Soul out of Purgatory, *toties quoties*.

Here

In the Church of St. *Katharine* is 200 years of Pardon.
In the Church of St. *Felix* is 40 years of Pardon.
In the Church of St. *Barbara* is 100 years of Pardon.
In the Church of St. *Lucy* is 100 years of Pardon, and as many Lents, and the third part of all Sins forgiven.
In the Church of St. *Elizabeth* is 100 years of Pardon.
In the Church of St. *Pernil* is 1000 years of Pardon.
In the Church of St. *Mary Magdalen* is 100 years of Pardon, and as many Karins.
In the Church of St. *Clare* is 100 years of Pardon.
In the Church of St. *Vinnian* is 3000 years of Pardon, and in Lent 5000 years of Pardon.
In the Church of St. *Agatha* is 28 years of Pardon.
In the Church of St. *Margaret* is 200 years of Pardon.
In the Church of St. *Chriſtine* is 40 years of Pardon.
In the Church of St. *Clement* is 40 years of Pardon, and as many Lents, yea, and forgiveneſs of all ſins at the Feaſt aforeſaid. And in Lent all theſe Indulgences and Pardons are doubled; granted of ſpecial grace by Pope *Gelaſius*, to ſo many as devoutly viſit the aforeſaid Church, or give ought thereunto. Alſo Pope *Alexander* the Third by his Apoſtolique authority hath granted this privilege, That ſo many as with good devotion come to pray in the aforeſaid Church, ſhall have the third part of all their ſins forgiven.

In the Church of bleſſed St. *Peter* the Apoſtle, *ad carceres*, is granted of divers Popes to them that of a good mind viſit this Church, or help any thing at all unto the maintenance of the ſame, Every day the forgiveneſs of the third part of all their ſins, and 200 years of Pardon. And it hath pleaſed the moſt holy Fathers of their ſpecial grace that this Indulgence and Pardon ſhall be doubled on every Feaſt day.

In the Church of St. *Bibian* is great Indulgence and Pardon. For Pope *Honorius* the Third hath granted to ſo many as devoutly viſit this Church, 3 years of Pardon, and as many Lents *toties quoties*.
A great Pardon on my word.
Again, at the Feaſt of all Saints there is Six hundred thouſand years of pardon. In this place alſo St. *Bibian* planted a certain Herb, which being dried and made into Pouder, is very profitable to deliver men from the Falling-Sickneſs.
This Saint was inclined to be a Phyſician; Was not he a Painter as well as St. *Luke?* Well, this Herb certainly is a very precious Relique.

In the Church of St. *Euſebius* is granted to all them that Devoutly come unto it, and put their helping hand to the maintenance thereof 7454 years of Pardon, and as many Lents.
Who would let ſuch a Church fall, but Heretiques?
The miſery is, this Pardon is Chargeable, but the Ware is good, and therefore let us not grudge to be bountiful

In the Church of St. *Vitus* is 7000 years of Pardon, and as many Lents. There is alſo in the ſame Church ſuch and ſo great grace through the merits of the Holy Martyrs *Vitus*, *Modeſtus*, and *Creſcentia*, ; that if ſo be any man be bitten with a Mad-dog, or any other Beaſt, and take a piece of
Let him Eat a good Breakfaſt after it, he may chance to fill his belly.

Bread and dip it in the Oyl of St. *Vitus*, and ſo eat it, he ſhall ſtrait-ways be made whole.

Excellent Cures by this Chymical Oyl of St. *Vitus*. I ſuppoſe a good Plaſter will not do amiſs; for the ſtone doth well to be added to the Goſpel. Which Proverb was occaſioned by a certain Man's meeting with a fierce Dog, upon whoſe ſight he fell a repeating the Goſpel of St. *John*, Cap. 1. 1. but the Dog making up to him, he took up a Stone, and caſting it at the ſurly Cur, made him retreat; I ſee, ſaith the poor Man, the Stone doeth well with the Goſpel.

In the Church of St. *Potentian* is granted by Pope *Simplicius* to all and ſingular Perſons, that devoutly viſit the ſaid Church, one year of Pardon, and one Lent, and the forgivneſs of the third part of their ſins. But Pope *Celeſtine*, Pope *Boniface*, Pope *Clement*, Pope *Gregory*, Pope *Urban*, and Pope *Alexander*, of their Godly zeal have doubled the aforelaid Pardon.

Who would not turn Papiſt at this rate? but why a third part of his Sins, but ſome other Church muſt have a little privilege? By all which, I ſee the Pope is an excellent Carver, if he pleaſe he ſhall be Carver to the King of *Spain*'s Foot-Boy's Cobler's Apprentice, for certainly he is a deſerving Gentleman.

It is to be noted, that in this Church there is a Chappel behind the High Altar, in which Chappel St. *Peter* (as they ſay) ſung his firſt Maſs: There is alſo great Pardon.

I never underſtood that St. *Peter* ſung Maſs before, but a man may ſee that Popery is the Fountain of knowledg, and being that St. *Peter* did grace this Chappel, it will follow that there muſt be a great Pardon belong to this Chappel, but the Prieſts had rather have great ſtipend, or elſe there will be but ſmall ſtore of Muſick.

This is Chargeable, but any thing to go to Heaven.

And for a ſmall Concluſion we ſhall Note, that all Indulgence of *Rome* is in Lent doubled. Again in the way of his Pilgrimage unto *Rome*, he is truly aſſoiled of all deadly ſins and of all other, whatſoever they be: So that his Soul is not only by this means free from the pains both of Hell and Purgatory, but it is alſo ſtraightway by the Miniſtry of the Holy Angels, carryed up into the glorious Palace of the Heavenly King. O bleſſed is that man or woman, that is partaker of theſe Indulgencies and Pardons, for he may be ſure to make a bleſſed end, let his Life be never ſo Sinful.

This would be excellent Doctrine to preach to the *Turks*; as for Hereticks, they deſerve not one tittle of this kindneſs, but it ſuits wonderful well with the reſt of the Pope's doctrine.

Here

Here follow the Indulgencies and Pardons, which certain Popes have granted to all ſuch as devoutly ſay certain Prayers, which hereafter ſhall be named.

TO all them that be in the ſtate of grace, that daily ſay devoutly this Prayer before our bleſſed Lady of Pity, ſhe will ſhew them her bleſſed viſage, and warn them of the day and of the hour of death, and in their laſt end the Angels of God ſhall yield their Souls to Heaven, and they ſhall obtain 500 years and ſo many Lents of Pardon, granted by our Holy Father Pope *Bonifacius. Obſecro te Domina Sancta Maria*, &c.

Be ſure you get into this ſtate of Grace, or elſe the fat is in the fire.

Who ſaith devoutly this ſhort Prayer daily, ſhall not depart out of this World without penance and miniſtration of the Holy Sacrament: the which was ſhewed by an Angel to St. *Bernard. Ave Maria, Ancilla Sanctæ Trinitatis*, &c.

Our Holy Father Pope *Sixtus*, hath granted to all them that devoutly ſay this Prayer before the Image of our Lady and her Son 11000 years of Pardon. *Ave Sanctiſſima Maria*, &c.

Our holy Father Pope *Sixtus*, hath granted at the inſtance of the moſt High and Excellent Princeſs *Elizabeth*, late Queen of *England*, and Wife to our Soveraign Lord King *Henry* the Seventh, (God have mercy on her ſweet Soul and all Chriſtian Souls) to all them that every day in the morning after 3 tollings of the *Ave* Bell, ſay three times the whole ſalutation of our Lady, *Ave Maria gratia plena*, that is to ſay, at ſix of the Clock in the Morning 3 *Ave Maries*: At 12 at Noon 3 *Ave Maries*: and at ſix of the Clock at Evening: for every time ſo doing, is granted of the Spiritual Treaſure of the holy Church 300 dayes of Pardon, *toties quoties*. And alſo our Holy Fathers the Archbiſhop of *Canterbury*, and the Archbiſhop of *York* with other 9 Biſhops of this Realm, have granted 3 times in the day 40 days of pardon, to all them that be in the ſtate of Grace able to receive pardon, the which begun the 26th day of *March*, Anno 1492, in the ſeventh year of the Reign of King *Henry* the Seventh. And the ſum of the Indulgence and pardon, for every *Ave Maria gratia plena*, is 740 dayes, *toties quoties. Suſcipe verbum Virgo Maria*, &c.

This Prayer was ſhewed to St. *Bernard* by the Meſſenger of God, ſaying, That as Gold is moſt precious of all other Metal, ſo exceedeth this Prayer all other Prayers. And whoſo devoutly ſays it, ſhall have a ſingular reward of our Bleſſed Lady, and of her ſweet Son Jeſus. *Ave Maria, ancilla Trinitatis humillima.*

Our Holy Father Pope *Bonifacius* hath granted to all them that devoutly ſay this lamentable Contemplation of our Lady ſtanding under the Croſs, weeping and having compaſſion on her ſweet Son Jeſus, 7 years of Pardon and 40 Lents. Alſo Pope *John* the 22d. hath granted 300 days of Pardon. *Stabat mater doloroſa.*

Theſe

Theſe be the 15 O's which the Holy Virgin St. *Bridget* was wont to ſay daily before the Holy Rood in St. *Paul*'s Church at *Rome*. Who ſo ſaith them an whole year, ſhall deliver 15 Souls out of Purgatory of his next Kindred, and convert 15 Sinners unto good life; and other 15 Righteous men of his Kindred ſhall perſevere in good life. And whatſoever he deſireth of God he ſhall have it, if it be to the Salvation of his Soul.

To all them that before the Image of Chriſt ſcourged, devoutly ſay 5 *Pater Noſters*, and 5 *Ave Maries*, and a Creed, piteouſly beholding the Arms of Chriſt's Paſſion, are granted 32755 years of Pardon. And Pope *Sixtus* of his great clemency and fatherly goodneſs, hath doubled this aforeſaid Pardon. *Adoro te Domine, Jeſu Chriſte.*

This Epiſtle of our Saviour, ſent our Holy Father Pope *Leo* unto the Emperor *Carolus Magnus*, of which we find written, That whoſoever beareth this Bleſſing upon him and ſaith it once a day, he ſhall obtain 40 years of Pardon, and 80 Lents; and he ſhall not periſh with ſudden death. *Crux Chriſti ſit mecum.*

This Prayer made St. *Auguſtin*, affirming, That whoſoever ſaith it daily kneeling, ſhall not die in Sin, but after this life he ſhall obtain everlaſting Joy and Bliſs. *Reſpice ad me*, &c.

Our Holy Father Pope *Bonifacius* the Sixth hath granted to all them that devoutly ſay this Prayer following, between the elevation of our Lord and the third *Agnus Dei*, 10000 years of Pardon. *Domine Jeſu Chriſte, qui hanc ſacratiſſimam carnem*, &c.

Our Holy Father Pope *John* the 22d. hath granted to all them that devoutly ſay this Prayer after the elevation of our Lord Jeſu Chriſt 3000 days of Pardon for deadly Sins. *Anima Chriſti ſanctifica me*, &c.

The ſame Pope hath granted 100 days of Pardon to all them that ſay this Prayer at the Elevation of our Lord Jeſus Chriſt. *Ave caro Chriſti cara*, &c.

Our Holy Father *Innocentius* Pope of *Rome*, hath granted 7 years of Pardon to all them that ſay this Prayer devoutly at the Elevation of our Lord in the Maſs. *Salve lux Mundi*, &c.

Our Holy Father Pope *Sixtus* the Fourth, hath granted to all them that be in the ſtate of Grace, ſaying this Prayer following immediately after the Elevation of the Body of our Lord, clean Remiſſion of all their Sins perpetually enduring. And alſo Pope *John* the 22d. at the requeſt of the Queen of *England*, hath granted unto all them that devoutly ſay this Prayer before the Image of our Lord Crucified; as many days of Pardon as there were wounds in the Body of our Lord in the time of his bitter Paſſion, which were 5465. *Precor te, amantiſſime Domine Jeſu Chriſte*, &c.

This Prayer was ſhewed to St. *Auguſtin*, by revelation of the Holy Ghoſt: and whoſo devoutly ſaith this Prayer, or hears it read, or beareth it about him, he ſhall not periſh in Fire, nor Water, nor Battel, nor Judgment.

And

And he shall dye no sudden death, and no venoth shall poison him that day. And whatsoever he asketh of God, he shall obtain it; if it be to the salvation of his Soul. And whensoever his Soul shall depart from his Body, it shall not enter into Hell. *Deus propitius esto mihi peccatori*, &c.

Our Holy Father *Innocentius* the Third, hath granted to all them that say this Prayer following, devoutly, Remission of all their Sins confessed and contrite. *Domine Jesu Christe Fili Dei vivi*, &c.

This Prayer following made the worshipful St. *Beda* of the seven last words which our Lord Jesus Christ spake hanging on the Cross. Whoso says this Prayer devoutly kneeling, neither the Devil, nor wicked men shall hurt him. And he shall not dye without Confession. *Domine Jesu Christe, qui septem verba*, &c.

These 5 Petitions and Prayers made St. *Gregory*, and hath granted to all them that devoutly say these 5 Prayers, with 5 *Pater Nosters*, and 5 *Ave Maries*, and 5 *Credo's*, 500 years of Pardon. *Ave manus dextera Christi*, &c.

This Prayer shall ye say in the worship of all the Blessed Members of Christ devoutly. And ye shall have 300 days of pardon for every Salve. And there be 13 Salves. *Salve tremendum*, &c.

This Prayer is made by our Holy Father Pope *John* the 22d. and he hath granted to all them that devoutly say this Prayer, beholding the glorious Visage or Vernacle of our Lord, ten thousand days of pardon. And they that cannot say this Prayer, let them say 5 *Pater Nosters*, 5 *Aves*, and 5 *Creeds*; and they shall have the like Pardon. *Salve Sancta facies*, &c.

Another Oracle to the blessed Vernacle or Visage of our Lord Jesu Christ: Whoso saith it devoutly, shall have 300 years of pardon granted by our Holy Father Pope *Innocentius*. *Ave facies praclara*, &c.

Whoso devoutly beholdeth these Arms of our Lord Jesus Christ, shall obtain 6000 years of pardon granted by our Holy Father St. *Peter*, the first Bishop of *Rome*, and by 30 other Popes of the Church of *Rome*'s Successors after him. And our Holy Father Pope *John* the 22d. hath granted to all them that be very contrite and truly confessed, saying this devout Prayer in the Commemoration of the bitter Passion of our Lord Jesus Christ, 3000 years of pardon for deadly Sins, and other 3000 for venial Sins; and say first 2 *Pater Noster* and one *Ave Maria*. *Diripuisti Domine, vincula mea.*

Our Holy Father Pope *Innocentius* the Second, hath granted to all them that say this Prayer devoutly in the worship of the Wound that our Lord had in his blessed Side, when he was dead, hanging on the Cross, 4000 days of pardon. *Ave vulnus lateris nostri*, &c.

This most devout Prayer, said the Holy Father St. *Bernardin* the Grey Friar, daily kneeling, in the worship of that most Holy Name Jesus. And it is well to believe, that through the Invocation of that most excellent Name of Jesus, St. *Bernardin* obtained a singular reward of perpetual Con-

solation of our Lord Jesus Christ. And this Prayer is written in a Table that hangeth at *Rome*, in St. *Peter's* Church, next to the high Altar, where our Holy Father the Pope is wont to say Mass. And whoso devoutly with a contrite heart daily says this Oration, if he be that day in the state of Eternal pain, it shall be changed into the Temporal pain of Purgatory. And if he hath deserved the pain of Purgatory, then it shall be forgotten and forgiven through the infinite Mercy of God. *O bone Jesu*, &c.

Pope *Alexander* hath granted to all them that say this Prayer devoutly, in the worship of St. *Anne*, and our Lady and her Son Jesus, 1000 years of pardon for deadly Sins, and 70 years for venial Sins, *toties quoties*. *Ave Maria*, &c.

Bocatius saith, That the hairs of that Angel of the Seraphical Order, which came down from Heaven (as the Papists feign) unto silly simple St. *Francis* the Grey-Friar, in the likeness of a young man, and printed in his Hands, Feet and Heart, the signs and tokens of the five wounds of Christ; are kept in a certain Monastery of *Franciscan* Friars in *Italy*, as most Heavenly and Holy Reliques.

In the same Monastery also are divers Reliques of the aforesaid *Francis*, namely his Night Coul, and his Breeches. These are highly reverenced, and had in great price.

Note. It seemeth the very Cœlestial Bodies must be abused by these Forgers of Lies: here they pretend Angels to have Hairs, which is false, for Hair is an Excrement, and Cœlestial Bodies have no Excrements; but it seemeth they spare none: The Angels must have their Hair pull'd off to accommodate their Covetousness; But that this Angel should put the five wounds of Christ upon silly Fanatick St. *Francis*, none but stark Fanaticks will believe.

POSTSCRIPT.

AND now, Good Reader, I have given thee an account of their monstrous Merchandize, and horrid Cheats of the Church of Rome; *discovering to thee their feigned Reliques.*

Let me tell thee how happy a Nation thou livest in, how God did bless the Church of England, *when he did discover the folly of all these wicked Crew of Popelings, which with these Thousands of Cheats did pick the Peoples Pockets, as they do at this day; and to my knowledge in other Nations.*

And should the Pope and his Popelings prevail to introduce the Romish Religion in England *again, all these swarms of Fopperies will undoubtedly flow in upon us again: Yea, the Traitor* Colman's *as well as the Traitor* Tom Becket's *Bones, may hap become holy Reliques. Therefore for the Honour of Christ, and for the good of your own Souls, and the Souls of your poor Babes, and all Posterity, be earnest with God by Prayers, and with your Children*

dren and Servants, and Neighbours, by Counsel to prevent it. That that cloud of the darkness of Popery may never overshadow this Nation any more. And let all Protestants, as good Christians and Lovers of the Souls of their Posterity, join heart and hand against it, that so our Kings and Nobles, and all our Governours and People may never be subject to the Censures or Pretended Ecclesiastical Jurisdictions of that abominable proud Pretender and Father of all Errors and Mischiefs, the Pope of Rome.

And to that purpose, be faithful in Discovering all their Priests and Parties, and Interests, and Designs, to the uttermost of your Skill.

And Encourage all sorts of Protestants whatsoever that fear God, honour the King, and are willing to be subject to the Civil Magistrate, though Dissenting from the rest of Christians in some small Matters and Indifferent things, and so live together in Love and Neighbourly Friendship, as they of Rome may never have hope again by our Divisions to Impose upon us their monstrous Heresies and Phanaticisms; and living in Unity of Affection and Civil Peace, put the Pope and all his Crew from all hopes of setting up their Trade of picking Englishmens Pockets, by showing their feigned Reliques, and pretended Pardons and Indulgences. From which, that England *may be ever free, is the Prayer of him that is the Lover of the Protestant Interest, and of his King and Country,*

Titus Oates.

FINIS.